The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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NEW-YORK, SATURDAY, JUNE 21, 1851

AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5¾ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " " 6 "
On Fridays, Evening Prayer with Lecture at 8 "

Calendar for June.

22. First Sunday after Trinity.
24. Nativity of St. John Baptist.
29. Second Sunday after Trinity. St. Peter.

Poetry.

For the Churchman.

The Grave.

BY ALLEN LEE BOURS.

Job, iii. 17, 18, 19.

There is a home for all who move
Beneath the glorious sun,
The place where you and I must go
When all our work is done:
The small are there, the great are there,
The cursed and the bless'd;
There the wicked cease from troubling
And the weary are at rest.

And to this land we all must go,
Aye every human thing,
Where small and great together lie,
The vassal with the king;
The pris'ners rest together there
And are no more oppress'd;
There the wicked cease from troubling
And the weary are at rest.

Selected Matter.

From the Quarterly Review.

Lord John Russell.

Repeal of R. C. Disabilities.

Yet—without taking into calculation any far-sighted and comprehensive exercise of statesmanship—there was a course which we think the minister might have adopted, not more, perhaps even less, offensive to the Roman Catholics, more satisfactory to the Protestants, and more natural and rational in the judgment of all moderate men; we mean the plain common sense of looking to the immediate cause of the disease for the easiest *immediate* remedy. What had happened to disturb openly the legal protection which for near three centuries our Protestant constitution had had enjoyed? This only—that, in the session of 1844, Lord Beaumont, a Roman Catholic peer, brought in a bill to repeal a great number of Acts, which contained, it was said, some wholly useless vestiges of the penal code. The noble Lord urged that repeal on the sole and distinct ground that the danger against which those Acts were directed, had long since *passed away*, and that their provisions were *obsolete*:—

"The time has been, I admit, when similar claims were neither uncommon nor *ill-founded*—when the machinations of Jesuits and the general want of loyalty in the Catholics of England made such laws not only excusable, *but advisable*. The intrigues of Rome had *then* their ramifications in this country. But that *state of things has gone by—those times are long past.*" *Hansard*, 22d July, 1844.

Lord Chancellor Lyndhurst concurred in the principle of this repeal, but advised (as there was no time for the due consideration of so many various items) that the bill should be divided, one half to be then passed, and the other to be reserved for another session, he himself undertaking, *on the part of Sir Robert Peel's Government*, the whole operation. So it was arranged—and the first bill was carried through both houses with unexampled rapidity in the few last days of a tedious session (22d July—7th August) without discussion, and in spite of a protest from the Bishop of London against such hasty and multifarious legislation. Sir Robert Peel undertook the conduct of the bill through the House of Commons, and recommended it in these terms:

'The Acts which this bill proposed to repeal, were, in fact, *mere dead letters*, encumbering and, he must say, from the spirit which pervaded them, disgracing the statute-book; but they had no *practical operation* so far as the Roman Catholic subjects of the Crown were concerned.'—*Hans*, 5th August, 1844.

In 1845, Lord Lyndhurst referred the second bill—the complement of Lord Beaumont's original proposition to the Criminal Law Commission; and on their report introduced it in 1846, on the same grounds as its predecessor, of the *obsoleteness and inutility* of the Acts to be repealed.

Lord Camoys, a Roman Catholic Peer, expressed the gratitude of the Roman Catholic body, to the Noble and Learned Lord for this proposal—

'To repeal a number of Acts, and portions of Acts, because they were *obsolete*, and contrary to the spirit of the age.'—*Hans*, 30th April, 1846.

Among the Acts so to be repealed, we need for our present purpose only specify that of the 13th of Elizabeth, against the introduction and promulgation of Papal Bulls. This, however, did not pass without observation. Lord Brougham's sagacity suspected that they were going too fast and too far—and after stating the '*audacious aggressions*' which Rome had formerly attempted against the sovereignty of these realms, and against which these Acts had been specially directed, he went on to say that 'he agreed that, looking at the case *now*, the penalties enacted for bringing over bulls and rescripts from the Pope, were absurdly severe, but he was not prepared to go the length of the enactment which swept away all the penalties, and allowed the throwing open the ports of England, Scotland and Ireland, to all the edicts, all the rescripts, and all the communications in matters ecclesiastical, which might at any time be issued by the Vatican.

'The Pope, be it recollected, was the only potentate that put forward so *monstrous a pretence*, for the Bishop of Rome did not confine his alleged jurisdiction to his own territory, but claimed it all over the world. . . . This being the case, how *could this or any other well-governed State allow that foreign potentate, without let or hindrance, to send over bulls or rescripts?*'

And after urging these topics with great force, he concluded, that he admitted that there were great difficulties in dealing with the case—that the penalties of *præmunire* and *treason* were too severe for such a case; 'but he entertained *grave doubts whether he could consent to remove all punishment for receiving rescripts from the Bishop of Rome*.'—Ibid. p. 1267.

So long as the government of Great Britain continues to have no regular treaty with Rome, the absurdity of its allowing unfettered entrance of the edicts of that power seems so clear, that we should have wondered if any legal statesman had hesitated to adopt Lord Brougham's views, so strongly, yet so temperately, expressed. Lord Lyndhurst did not; he acquiesced in these views, and accepted an amendment moved in a very able speech by the Bishop of Exeter, that left the prohibitory *laws* in force, but repealed the obsolete *penalties*—thus preserving the *principle* of the act of Elizabeth, but leaving the breach of it, if any such unexpected event should occur, to the operation of the common law, against the doing of what continued to be forbidden by an act of parliament.

Now it is evident from all this, that the repeal was proposed by its advocates on the ground that the laws were obsolete, and was only acceded to by the house on the suppositien that there was *no danger* of the revival of the practices and the pretensions against which the penalties had been directed—not considering that a law might from its very efficacy appear to be inoperative, and that it was not the *law* that had become obsolete, but the offence. But lo! the obsolete offence has been most unexpectedly revived, and, though the law continues to be the same, the means of punishing any violation of it have turned out to be, if not doubtful, at least dilatory, difficult, and insufficient.

It was stated by Lord Stanley, in his speech on the late ministerial crisis, and not attempted to be denied, that while the penalty was taken away, the offence was still left *treason*—so that a prisoner indicted under it of a *misdemeanor*, might have pleaded successfully that the law made his offence (if anything) treason, and that, consequently, he could not be indicted for the minor offence.

What then, we ask, was the obvious immediate remedy? Nothing more or less than to revive and enforce the 13th of Elizabeth, by substituting in the room of the extravagant penalties of præmunire and high treason, the specific punishments of fine, imprisonment, transportation, or banishment. The repeal had been passed under either misstatement or misapprehension. Its basis has turned out to be fallacious; the allegation that the damage was visionary, was manifestly untrue. It seems also doubtful whether the common law penalty can be effectively applied; what therefore would be the natural course but to repair the involuntary error and supply the unforeseen defect? We have no wish—quite the reverse—to see any portion of those acts disturbed beyond what may be necessary to counteract the insolent advantage which the Pope has taken of our improvident legislation.

Something of the same process ought also to be adopted with regard to the other act, mentioned in our former number, which, under the colour of a private bill for establishing a cemetery near Dublin, had surreptitiously conferred territorial and illegal titles on certain Roman Catholic prelates in Ireland. All the substantial clauses in this bill should be preserved, but the titles, which had been surreptitiously juggled into it, should be annulled.

These two restorations of the original intention of the legislature, would have been no more than an act of duty on the part of the government, and would have afforded no just causes of complaint to the Roman Catholics, who would then be in exactly the same position that they were left in by the Emancipation act, and in which they had continued during a long interval, while Mr. O'Connell was their parliamentary leader, and their friends, the whigs, the government of the country. There would have been, then, no ground for any complaint of persecution, or even of intolerance, still less of innovation. It would merely be a restoration to the *status quo ante errorem*.

This would have been, and would still be, the plainest course; and seeing the immense majority that has affirmed the *principle* of resistance, we cannot doubt that such a measure would have been decidedly carried.

AN ADDRESS delivered at the opening of the Church of the Transfiguration, in the City of New York, Sunday morning, March 10, 1850, by the Rev. G. H. HOUGHTON, Rector of the Parish.

[Concluded.]

This edifice which we now occupy is only the beginning of our Church. It is only a part of what we purpose to erect on the ample space which has been secured to us, and which is forever to remain for the use, and, we trust, the blessing of many who shall come after us. We would complete, and leave free from all incumbrance, a commodious and substantial building, in which all the real advantages of a comparatively *free Church may be enjoyed; and when all this shall be attained, there will yet remain† a charitable work to be attempted, for the glory of God and the good of man, which, as many of you also know, has from the beginning been entertained.

But for this perfection—the perfection of ourselves—our Church—and our other objects, what is now our hope? Not the various arts and appliances of human device:—but simply the blessing of God on quite, unremitting, undiscouraged laboriousness. Fides, Opera, Faith and Works, is the motto of our Church. They have laid the foundation-stone of our commencement. They will rear and cement the coping stone of our completion. Past blessings, past mercies, are our sure earnest of future blessings, of future mercies. "If the Lord were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have showed us all these things, nor would as at this time have told us such things as these."

But we have need of a fixed and infallible rule to guide us in the efforts which we are henceforth to employ. The advice which a dying king once gave to his sons may direct us in seeking it: "Ever, my children, from the things which have already being done, take counsel with regard to the things you would accomplish. For previous experience is the best instructor."

In the storehouses of the past, then, are we to seek the wisdom which we need—for "the thing that hath been is that which shall be:" and in what is written in connection with the formation of another Church, the earliest, the Church of Jerusalem; the principles which gathered and compacted it, till from a company of fishermen only, it became the nursing mother of unnumbered Churches, assembled the first council, sent the first ambassadors of the Prince of Peace to every earthly court, and the first embassy of martyrs to the court of the Prince of Peace, we shall find what we seek. "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

These, and these only, are to be the principles by which we are to be guided. By strict adherence to these, and these only, do we hope for success.

There must be doctrine—and that not every empty wind of doctrine, not the slight or unfounded traditions of men, but the Apostles' doctrine.

Doctrine, that is to say, instruction, teaching must be imparted and received before we can render unto God the *entire* worship which is His due. It is not the homage of the heart only, of the feelings and affections, that the Almighty craves. The Holy Trinity requires the adoration of a sanctified Trinity; that is to say, the united worship of the heart, the soul, and the intellect. This must be rendered before we can attain in any degree to the individual completeness which we seek.

A religion of mere feeling and sentiment, one that is excited and sustained by exhortation only, that is not nourished and supported by sound doctrine, is seldom an uninterrupted and a lasting religion. But the command is to a daily cross-bearing, and the promise is: "He that endureth unto the end shall be saved" And it is only by unintermitting and unremitting efforts that we can perfect what we purpose with regard to ourselves or our Church.

Right practice, that which is truly practical religion, ever springs from right doctrine; unless, for instance, we are thoroughly instructed with regard to the Sovereignty of God, that is, His absolute right to all that we possess and are; unless we have been taught to comprehend the Psalmist's words: "The earth is the Lord's, and all that therein is; the compass of the world, and they that dwell thereon. For he hath founded it upon the seas, and prepared it upon the floods:" we shall fail to exercise that self-denial, that liberality which will be requisite for the perfection of all that we are now attempting.

Grievous error also, which will hinder and mar every good and desirable work, can be guarded against only by sound doctrine, by making men *wise* unto salvation. For it is the prophet's lament, "My people are destroyed for lack of knowledge."

For these reasons is it that the Holy Apostle is ever so frequently urging, "Grow in grace and in the *knowledge* of our Lord and Saviour, Jesus Christ." "Take heed unto thyself and unto the *doctrine*," and that he asks: "Now, brethren, if I come unto you speaking with tongues"—the tongue of rhetoric, or sentiment, or fancy, or exhortation, only—"what shall I profit you except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by *doctrine*?"

Therefore it will be my duty, and it shall be my aim, in so far as I am capable, or may become so, to instruct you in such wise in the Apostle's doctrine, that principle, a sense of duty to further the glory of God, to do all in the name of the Lord Jesus, may rule and direct you in all things. So indeed did I bind myself to do, when, admitted to the order and ministry of the priesthood, I said that I would instruct the people committed to my charge, and, that I might be enabled so to do, that "I would be diligent in prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh."

In the discharge of this duty I shall endeavour to present and expond to *you* from this place so simply and attractively as I can, "the Apostles' doctrine"—AND LET IT BE DISTINCTLY UNDERSTOOD, THAT, AND NONE OTHER.

The same principles I shall also strive with greater assiduity and tenderness to instil into the minds and hearts of your *children* in their Sunday Schools, deriving my chiefest satisfaction in informing and interesting them, and in diverting them from error. Even as it was David's only boast when standing in the presence of Saul, "Thy servant kept his father's sheep, and there came a lion and a bear, and took a *Lamb* out of the flock; and I went out after him, and delivered *it* out of his mouth," I would that it might be mine at the last—and that my crown of rejoicing, if so be I attain unto one, be rather for turning the souls of children unto righteousness.

It will be your parts and duty to present yourselves regularly and constantly in the house of the Lord; for your places will not retain for you and impart to you instruction that may have been given, when they were unoccupied.

Thither you must bring a patient and a docile spirit. For if the shepherd must be apt to teach in doctrine, showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; the sheep must be apt to learn, attentive and patient.

Thither you must also bring your little ones, submitting them to the instruction that shall be provided for them here; and at your houses, endeavour to be workers together with their Pastor and teachers.

But to ensure this completeness and perfection which we seek, there must also be a steadfast continuance in "fellowship."

There must be a fellowship within ourselves individually. All the various powers and faculties which God has given us must be united. There must be no schism of zeal from knowledge—no disparting of prudence and energy.

There must be a fellowship within ourselves collectively. We must be united, harmonious. One in heart, one in purpose. Surely here, if any where, where there are so few, may we hope to "behold how good and joyful it is to dwell together in unity." Surely there shall ever be entire fellowship, perfect peace, if we strive to make practical the Apostle's words: "Be ye all of one mind, having compassion one of another: love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing: but contrariwise blessing; for he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace and ensue it." Surely there shall be fellowship among us if you will permit me to endeavor the fulfilment of the promise which I made when asked, "Will you maintain and set forward, as much as lieth in you, quiteness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge?"

"Charity," that "suffereth long and is kind"—that "envieth not," that "vaunteth not itself," must secure for us a fellowship likewise with all around us. If we would see our labor speedily accomplished, it must not be said of us: "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon."

There must furthermore be a fellowship with the Apostles, "for they continued steadfastly in the *Apostles'* doctrine and fellowship." That is to say, there must be no want of agreement or harmony with the established usages and customs of our Apostolic Church. There must be nothing new or strange—nothing individual or peculiar; but all must be "as aforetime." Therein must be our strength. Let the indignation of no righteous Nehemiah be here excited. Let it not be said of us, they "they spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people."

We shall still be deficient. There must be imparted to us the grace of God; and it must be sought through its appointed channels. Therefore we must continue steadfastly "in breaking of bread." Without the fulfilment of all righteousness, without partaking the consecrated bread and wine, we can expect no personal perfection; neither can we consistenly ask or hope for the blessing of God on our other efforts. "Wherefore" as the bread is broken, "according to mine office," I shall bid such of you, as have hitherto turned away, in the name of God; I shall call you in Christ's behalf; I shall exhort you, as you love your own salvation, that ye will be partakers of this Holy Communion."

And lastly, we must continue steadfastly in prayers, prayers in the Church, in the family, in the closet. Prayer, faithful prayer! It is the richest banker, the noblest architect, the most skilful and speedy workman. Of its efficiency we this day behold a proof—for from the beginning of our labor, united voices, one now silent in death, have been daily lifted up in this wise: "Be graciously pleased to put it into the hearts of Thy servants, whose substance Thou hast increased, and the labor of whose hands Thou hast blessed, to appropriate and devout to Thine honor and worship an house that shall evermore be called by Thy name" "Increase, of Thy goodness, continually, we beseech Thee, the numbers of this Thine household, with such as in the last day shall be found acceptable in Thy sight, and receive that blessing which Thy well-beloved Son shall then pronounce to all who love and fear Thee."

Beloved brethren, you have heard what we purpose, and the means by which we are to seek its accomplishment. If we will faithfully employ these means, it shall come even to pass that the imperfect rejoicing of this day shall indeed be exchanged for "the vintage shouting," and we shall joy before the Lord "according to the joy in harvest, and as men rejoice when they divide the spoil"—albeit not until the grape-gleaning of this world is over, its summer of laboriousness ended, its harvesting past, and we are gathered perfect and entire, wanting nothing, into that perfect Temple, not made with hands, eternal in the Heavens.

* A Church in which the price of the choicest sittings will be within the means of all; and where seats will ever be furnished gratuitously to such as may desire, and who are unable to pay for them. The highest pew-rent in our Church is thirty dollars per annum, from which the price is graduated to six.

† It is well known to many of our friends, that the object, which is now engaging the attention of one of our city clergymen, and his numerous and wealthy congregation, was a favorite with ourselves long before the organization of our parish. Indeed, between four and five years ago, when the writer was in the practice of paying weekly, and usually more frequent visits to the Hospital at Bellevue, a plan was proposed for commencing the foundation of a permanent Church Hospital, by hiring one or more houses for the reception of Chronic patients—(the poor sick of the Church, whose sufferings were likely to be of long continuance)—the expenses of which were to be defrayed by the joint contributions of *all* the parishes; and the government of which was to be vested in a body of trustees, which should represent *each one* of them. The rent of a house, and between one and two thousand dollars for a beginning, were then pledged; but the desire on the part of some who were deeply interested to make the matter rather an individual than a general one, led to the temporary abandonment of the plan—as one great object, then expressed, was, to promote the unity and harmony of our several parishes, by uniting them all in some one great work of benevolence. Reference was made to the same subject in the sermon preached when our first services were held, and subsequently on the first Sunday after our regular organization as a parish.

As only "the glory of God and the good of man," promoted by whomsoever and howsoever, should be the desire of all—of course nothing of the kind is contemplated for the present. The sick of the Church, are, however, numerous enough, the city large enough, and the hearts of Churchmen liberal enough, to render hopeful the addition hereafter, to whatever shall now be effected of a "House of St. Barnabas—the Son of Consolation."

We are indebted to the Utica "Gospel Messenger" for this paper.

Summary Account

OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

(Concluded.)

RUPERT'S LAND.—The Society has only very recently been enabled to lend any assistance towards the spiritual provision for this Diocese. It undertook, in November, 1850, to maintain a Clergyman at Assineboine, at the request of the Bishop.

Quebec, Montreal, Toronto, Fredericton, and Nova Scotia, the five remaining Dioceses of British North America,—more closely peopled and in a more advanced state of prosperity,—contribute large and increasing sums annually towards the maintenance of their own Clergy. In these Dioceses, which contain nearly two millions of people, the Society spends annually more than 21,000*l.* in the support of Clergymen and Divinity Students. Although its assistance is gradually discontinued in the towns, yet the poverty of the new settlements, and the destitution of the emigrants, (of whom 40,000 on an average arrive every year,) render it impossible at present to make any considerable reduction on the Society's total expenditure in these provinces.

THE WEST INDIES.

In the West Indies, after the emancipation of the Negroes in 1833, the Society made extraordinary efforts to provide the ministrations of religion for them. The Society has since then reduced its annual expenditure in these four Dioceses, and the Clergy are mostly supported by grants from the local Legislatures; still the amount of immigrant population is so great, that all external aid cannot yet be withdrawn. In Trinidad, for instance, a Missionary describes himself as "surrounded by hundreds of Hindoos and Mahomedans from India, and Pagans from Africa, by a population speaking the French, Spanish, Tamul, Telugu, and three or four African dialects:—to whom shall we look for assistance but to the Missionary institutions of our Church at home?"

The Codrington estate in Barbadoes, under the Society's management, supports a College, from which, within the last twenty years, nearly 90 students have been admitted to Holy Orders. Besides the College, there is a Grammar School, and a School for the children on the estate.

In Guiana, the Society maintains an interesting and flourishing Mission to the native Indian tribes.

AFRICA.

The Society's operations in Africa are now confined to the southern extremity of this great continent.

Of the Society's Missionaries in the Diocese of Capetown, one is engaged in a *Mission to the Mahomedans*. The rest minister chiefly among British settlers, in a country where very few Clergymen are within one hundred miles of each other. Strange and lamentable as it may appear, instances are still occasionally known in which professed Christians, destitute of the means of grace, actually fall away to the religion of the False Prophet.

The Bishop has recently turned his attention to the Kaffirs and the Zoolus, and is at the present time engaged in organizing Missions to them, for which he will require additional assistance from the Society. The number of these heathen tribes is estimated at more than 200,000.

To Tristan d'Acunha, the Society has sent out a Missionary, whose stipend is provided by the Christian liberality of an individual member of the Church at home.

At the Mauritius, the Society has contributed to the building and support of Schools, but it has not a single Missionary; and yet in this island there is a *heathen population* of freed Africans and Indian Coolies of more than 70,000, with an annual immigration at the rate of 6,000.

In the Seychelles Islands, the Society has one Missionary.

ASIA.

The operations of the Society in India, are necessarily costly. The local resources are small, though increasing. The extent of the missionary field is overwhelming.

In Calcutta, the Society supports a noble Missionary Institution, Bishop's College. It was founded in 1819, and there have since been 23 Scholarships endowed in it. From hence between forty and fifty Clergymen or Catechists have been sent forth since its institution, to all parts of India. There are upwards of twenty Students in the College, of whom several are from the island of Ceylon.

The Society also maintains twelve Missionaries to the Heathen in and near Calcutta and Gawnpore. The following are the latest returns received from the Calcutta Missions:—

Villages, 113; No. of Baptized, 2,451; Catechumens, 1,166; Communicants, 1,007; Churches and Chapels, 26.

The Bishop writes: "More men are required for the Missions in the neighborhood of Calcutta. Barripur, with its two or three thousand Christians, Jhanjera, and Gawnpore, all need greater spiritual oversight. In addition to these earnest calls, there is Assam, and the Coles scattered on the mountains near to Hazareebagh, *who are actually being converted by the artifices of Brahmins to the base Hindoo idolatry!*

The Missionary establishments in the Southern Peninsula of Madras, fostered from the earliest days of British dominion in those parts, by the Society for Promoting Christian Knowledge, were transferred to this Society in 1825. *Generations of native Christians, the offspring of the first converts, have sprung up, and thousands have been added, in recent years, to the communion of the Church.* Twenty-three Missionaries are here maintained by the Society for the Propagation of the Gospel, where, in 1738, the Society had but ten efficient Missionaries.

The oldest Mission of the Society, was founded (about 1780) by the venerable Schwartz, at Tanjore, and now numbers 4,052 Christians; but that to which the Divine blessing has been of late most abundantly vouchsafed, is Tinnevelly, where the most hopeful movement is even now going on in all the Society's Stations.

Statement of the Society's Missions to the Heathen in the Diocese of Madras, 31st December, 1849:—

Districts, 23; Missionaries, 20; E. Indian catechists, 14; native catechists and readers, 156; number of Baptized persons, 15,642; number of unbaptized persons under Christian instruction, 4,377; number of schools, 169; schoolmasters and schoolmistresses, 149; boys—Christian, 2,129, Heathen and Mahomedan, 1,493, total, 3,622; girls—Christian, 1,185, Heathen and Mahomedan, 105, total, 1,290.

Within the course of a few years there have been built in one single district of the Tinnevelly Mission (Edeyengoody) *four large and seven smaller Churches*, with accommodation for 2,940 *worshippers; four central and ten village schools*, calculated to hold 680 *boys and girls.*

In consequence of the large number of additional converts, *the expenses of the Tinneyvelly Mission were increased in three years, from* 1,720*l. to* 5,000*l.*

The Society aids in maintaining a Seminary and Grammar School at Vepery, and two Seminaries at Vediapuram in Tanjore, and at Sawyerpuram in Tinneyvelly, with a view to train up *a body of native Clergy and Catechists—the ministers of the future Hindoo Church.* To these institutions several foundation Scholarships are attached. At Vediarpuram there are 50 native students, and at Sawyerpuram 140 boys and young men.

In the Diocese of Bombay, the Society has heretofore contributed largely to the establishment of an Indo-British Mission at Bombay, and now maintains a Mission to the Heathen at Ahmedabad, in the province of Guzerat. Both these Missions are calling forth local contributions from the English residents.

In the Diocese of Colombo (Ceylon,) the Society at present maintain six Clergymen.

The Society recently (December, 1849,) made a special grant of 200*l.* for five years, to aid the Bishop in establishing a College at Colombo, for training up a native ministry. The College is to be called after St. Thomas, the Apostle of India. The Bishop writes:—"In aiding the first formation of an institution which is to become the nursery of a native Church, you are sowing the seed which is to become not only an abiding but an increasing blessing. It is the difference of a colonist carrying out barrels on barrels of flour, which will feed him and his family as long as they last; but a single bushel of wheat will supply him and his children for years, and his children's children long after he is gone."

The Society is most anxious to send out some additional help to the Rev. F. T. McDougall, at Borneo, where there are literally millions of heathens waiting for the ministration of our faith. "These people," writes Mr. McDougall, "wish us to send them teachers *to make them like white men.* . . . Even the piratical tribes, whose hearts are now softened, . . request us to send them Missionaries to live among them, and teach them to be good men." "Urge the Committee at home," writes Rajah Brooke, "for an efficient organization, and a supply of laborers. The Dyaks have but a slight hold on their present religion, and if they begin to profess Christianity, the example of a few will bring over the entire body in any place."

The immense heathen empire of China, has been brought into contact with our Colonial Church by the establishment of a See at Hong Kong. Hitherto, however, the Society, to its great regret, has not been enabled to send a Missionary to share the spiritual labors of the Bishop of Victoria and the small band of Clergy under him, who are maintained by the Church Missionary Society.

AUSTRALASIA.

The immense continent of Australia, which seems already to contain within it the germs of many future nations, was first planted by the outcasts of our own population. Since the end of the last century, more than 100,000 convicts have been transported to its shores. For more than 50 years the Society has continued to render it some assistance; the single proof for many dreary years, that the Church of England had some compassion for the souls of the most miserable of our countrymen.

To the Australian Dioceses and Tasmania, between sixty and seventy Clergy have been sent out since 1837, many of whom are still in part maintained by the Society; and large annual grants have been made towards the erection of Churches and Schools. But the cry for help from this portion of our empire continues to be very urgent. *The most strenuous efforts will be needed to arrest the progress of downright heathenism, and utter apostacy from Christ, among those who have gone forth out of the parishes of England.*

In 1843, the present Bishop of Sidney informed the Society of five entire counties, forming a fourth part of the area of New South Wales, having but two churches and two clergymen. Since then emigrants have arrived every year by thousands, generally unaccompanied by any Ministers of religion. No attempts have been made to convert the Australian aborigines, whilst such large tracts occupied by English settlers are still entirely destitute of religious ordinances.

The Bishop of Newcastle, in his latest communications, complains of the want of fresh laborers in the vineyard, and earnestly asks for "three or four more additional Clergy in the present year, and for one in each successive year to come."

The Bishop of Melbourne writes, in November, 1849, "Our prospects are exceedingly encouraging, but our position is an extremely critical one. To accomplish what has been already effected, I have been obliged to expend a much larger sum than worldly prudence warranted; and I do not know how I shall maintain my present staff of clergy and lay-readers, far less be able to avail myself of the various openings which are continually presenting themselves, unless our brethren in England will afford us enlarged support. The population of Melbourne (which is estimated upon the lowest calculation, at 15,000 or 16,000, and by some at 20,000,) consists, like our great towns in England, for the most part of the families of laboring men, artisans, small shopkeepers, and professional persons of limited incomes, for all of whom it is most necessary to provide the opportunities for attending the services of the Church, together with pastoral visitation, and education for their children; whilst little, if any, aid towards these objects can be procured from them. Moreover, there have been added to our population during the last ten months more than 600 free Government emigrants, upon an average, every month; and we may expect that this rate of increase will continue for some time longer. Of the recent immigrants, the great majority have come to seek a maintenance for themselves by their own labor. A very small portion possess any capital, and of these scarcely any have more than a few hundred pounds; and they all, therefore, require the ministry of the Gospel to be provided for them, for some time at least, free of expense to themselves."

Recently, in the Diocese of Adelaide, there has occurred a terrible instance of the atrocious disregard for human life, by which European colonists have too frequently evinced that they have lost even the fear of God. An entire family of natives was found in the bush poisoned with arsenic, which had been designedly mixed in some flour that they pilfered. "I mention this," writes the Bishop, "only with a view of impressing upon the minds of Christian Englishmen, the need there is of helping to supply the ordinances of religion in the early stages of a colony; that is, if the natural propensities of the human heart are not to burst forth in all their wickedness, even among those who have been baptized into the name of Jesus." It is a significant fact that, the first visit of any Clergyman paid to the settlement where this occurred, after an existence of twelve years, was that of the Archdeacon a year ago.

A chaplain from Tasmania writes, "The pastoral work of the Church is going steadily forward, ... many who were out of the reach of the means of grace, are now within it. For the Church has advanced into the thinly-peopled districts, and the prayer-bell is heard in many a wild place, previously unblessed by religious ordinances." Yet the Bishop says, "There are times when I feel well-nigh paralysed by the weight of responsibility which attaches itself of necessity to me. And then I am full of sad thoughts and anxious forebodings, I have such strange elements to deal with." The Tasmania Diocesan Fund, more than half of which is collected in the colony, was 6,000*l.* in debt at the end of 1848. "We have done more for ourselves," writes the Archdeacon of Launceston, "than any other Australian colony; but is it fair that we should receive less aid than any other?"

Since the foundation of New Zealand, the Society, at the suggestion of the Bishop, has contributed large annual grants towards the purchase of land for the endowment of the Church. It also makes an annual grant for the maintenance of Clergy. St. John's College, Auckland, at which the Bishop purposes training a body of Clergy, is in part maintained by the Society. No less than 20,400*l* have been contributed from various quarters to meet the Society's grants for this Diocese.

At the present time there are, in foreign parts, twenty-five Bishops of our communion who owe allegiance to the Archiepiscopal See of Canterbury. The foregoing statement will show that the Society has the happy privilege of assisting to propagate the Gospel of Christ in twenty-two of these Sees. Of the three remaining, viz: the Anglican community at Jerusalem, Gibraltar, and Victoria, one is supported from an independent source, another is considered to be able to supply its own spiritual needs, and to the last-named the Society will most gladly extend its operations whenever an opportunity shall be afforded and its funds will allow.

EMIGRANTS.

In the year 1849, the attention of the Society was drawn to the fact, that thousands of emigrants every year, pass four or five months on board ship without any one to minister the means of grace amongst them, or even to turn this opportunity to good account by enlarging their minds with general instruction.

The "Emigrant's Spiritual Aid and Employmen Fund" was therefore opened at the Society's office. The Society undertook to apply the subscriptions in the payment of chaplains, or lay teachers, on board emigrant ships proceeding to colonies south of the line; also in providing a supply of books, and in purchasing materials for the employment of the men, and for their instruction in useful arts during the voyage.

Since April, 1849, *thirty-one emigrant ships have been supplied by means of this fund, with Clergymen or Schoolmasters*, to accompany and instruct the emigrants during their voyage.

It must give sincere pleasure to every true Christian, after reading of the immorality and insubordination which, according to recent statements, have prevailed in certain ill-regulated vessels, to turn to such an account as the following, which was sent home last year from a lay-teacher engaged by the Society to give instruction in an emigrant ship, on its way to Port Philip:—"The weather was so fine at the commencement of our voyage, that I opened school on Monday, September the 10th, five days after we sailed from Plymouth; and the day following I formed into classes such of the young men as were desirous of improvement. I am thankful to state that I was enabled to carry on instruction without the slightest interruption during the whole of our stay on board ship. Of a population of 230, there were only two persons who were unable to read; they were single men, and both made considerable improvement, although laboring under many disadvantages. The attendance of the boys ranged from twenty-three to twenty-seven, and that of young men from fifteen to twenty. I had monitors or assistants, to whose instruction I devoted a portion of time every day, as suggested in your paper of Rules of Teachers, and to whom I gave certificates before leaving the vessel. We had Divine Service every Sunday morning, at half-past ten o'clock, and meetings for prayer and the reading of the Scriptures on the evenings of Wednesday and Sunday, at six o'clock. I found that, owing to the bustle and amount of work necessary to preserve the ship in a proper degree of cleanliness, and to attend to the wants of so many people as were on board, it was not practicable to have regular morning and evening prayers daily on board. We used to assemble every evening on the main-deck, at half-past eight o'clock, and join together in singing the Evening Hymn, after which the young women were sent below. At our meetings for prayer, we usually read a couple of chapters, and I then gave a short exposition of what we had been reading."

This fund is now entirely exhausted, yet the stream of emigration flows on with unabated rapidity: 78,840 persons emigrated to the British Colonies in 1849.

FUNDS OF THE SOCIETY.

The total income of the Society during 1850, (exclusive of a balance from the preceding year, and capital sold,) amounted to 94,574*l.*; of which 63,883*l.* arose from subscriptions, donations and collections. To this latter sum the Society looks as measuring the degree of public sympathy with its labors during the year. It is hardly necessary to say, that the greater portion of this sum is raised by means of parochial associations. If the true character, objects and system of the Society were more generally known, there is no doubt that this amount would be largely increased. There are three direct methods by which every friend of the Society may promote its cause: by making its welfare the subject of his prayers, by contributing money according to his ability, and by imparting information concerning it, and circulating publications amongst his friends and neighbors. The zeal of a single person in so good a cause may, with God's blessing, produce a permanent impression on a family or a parish. And in this department the Society's friends have much to do. Up to this time, not more than 2,500 parishes have made contributions to the Society an acknowledged part of their parochial system, by organizing a distinct association.

Communications.

For the Churchman.

Sattler's Cosmoramas.

The last series of these Cosmoramas commences with "The Piraeus port of Athens." In the distance is the Acropolis, to the left of the picture rises Mount Parnes, and on the right Hymetos, the view being taken from the peninsula Munychia. The Custom House, with its extensive pier, is the principal building of interest, the beautiful harbor is filled with vessels, and a barge with King Otho on board, is putting off from shore towards the royal steamer in the foreground. No. 2, "Paris towards the south-west." In the distance appears the triumphal arch of Napoleon, the Royal Palaces, Louvre and the Tuileries, and the spires and towers of several of the most noted Churches; crossing the river, are seen eight bridges, the last of which is made of iron, and called "Pont Louis Philippe." On the isle Cite to the left of the picture, is seen the Cathedral of Notre Dame, of which there is a front view in the painting No. 4; further down the scene, appears the well-known flower-garden, and directly behind it the frowning walls of the Conciergerie where Marie Antoinette and so many of the French nobility were imprisoned during the Revolution. An excellent key to this picture will be found fastened on the wall to the right of No. 3. "No. 5," "The Village of Tell, near Salzburg," is a beautiful rural scene, the exquisite light thrown over the picture, adding greatly to the effect. This village is famous for its cattle, of which several specimens may be seen in the foreground, and also one or two peasants; a small shrine to the Virgin, is on the extreme right, before which two children are kneeling. No. 6, "The Great Square in Constantinople." The most prominent building in this view, is the Mosque of Sultan Achmet, with its six minarets; the large single tree in the Court is called the tree of sights, from the fact that the Chiefs of the massacred Janissaries were hanged there. In the distance to the left, is seen the Mosque of St. Sophia, the column to the right is the monument erected to the memory of Constantine; two carriages of rather antique appearance, are seen in the foreground filled with veiled women; the equipages are drawn by unwieldly oxen who match the cumbersome machines exceedingly well. No. 8, "The Great Fire in Salzburg." This is one of the finest views in the whole collection, though the light from the room should be excluded, to enable the spectator to behold it with advantage; the Capuchin mountain conceals part of the burning city, but there is ample light to discern the roofs of the houses crowded with beholders witnessing the terrible conflagration, and the steeples of the Churches and buildings on the opposite side of the river, are bright with the reflection from the burning ruins. No. 9, "Mount Carmel in the Holy Land." This mountain, which forms the southern boundary to the bay of St. John of Acre, is 800 feet high, upon it is built the celebrated convent so well known to all travellers in Palestine. The view is not very interesting in itself, having a desolate appearance; on the left is the town of Caipha, a short distance from which, the river Kison meets the sea. No. 13, "Mount Horeb and Convent of St. Catherine." This Convent is built upon the exact spot where, according to the tradition of the Monks, God spake to Moses from the burning bush. In order to protect the building from the depredations of the Arabs, it has been built in the style of a fortress, and the only means of access are by a rope and capstan by which visitors are drawn up; a traveller appears to be in the act of ascending, and a party of Arabs are passing beneath the garden walls on the right. This Convent, as well as that of "St. Saba, between Jerusalem and the Dead Sea," have more the look of fortresses than of Convents; the latter appears to be almost inaccessible, and is half hidden by the rocks that surround it. It is 500 feet above the Cedron, which runs through the ravine below, in the rainy season. No. 11, "Midnight Sun in Spitzbergen." This view differs entirely from the rest of the pictures which have hitherto appeared, the sun shining through the crimson clouds, seems like a large yellow globe, but fails to cast any thing like an air of warmth over the scene; on either side mountains covered with snow, rise to an immense height, on which countless swarms of sea birds are resting; five polar bears are the animals visible, and they not minding the cold, seem inclined to make a merry night of it, to judge from the dancing attitudes into which a couple of them have thrown themselves. No. 12, "General view of La Valette." This view looks upon the port; directly in the foreground is a battery and the monument of Col. Morshead. In the distance is the Military Hospital, and nearer the entrance of the port, Fort Recasoli; on the right of the Hospital, the Castle of St. Angelo; on the extreme left is seen rising above the houses, the square tower belonging to the Grand Master of the Knights of St. John. Upon the roofs of the houses, which are very lofty, are various groups of Maltese enjoying themselves. No. 14, "General View of Venice." Here is seen the mouth of the great Canal, the white building with its garden, is the rear of the Royal Palace; the steeple of St. Marc and the clock tower can be seen still further in the distance; to the right of St. Marc's place, appears the Palace of the Dukes; from this the famous Bridge of Sighs connects the prisons with the Inquisition. No. 20, "Portsmouth." This view is taken from Gosport, from which an excellent view is obtained of the Arsenal and vessels at anchor. In the distance to the left, is the ship Victory, on whose quarter deck Admiral Nelson was killed; on the left is a prison ship; and in the foreground to the right, the ship Britannia, of 120 guns, its principal mast is 220 feet in height. "View of a Sand Storm," "Ruins of Castle Stolzenfels on the Rhine," and "The Cathedral of Burgos in Spain," complete this collection, the three latter have already been noticed in a previous paper, but will deserve another inspection ere they leave the city, which will be in a few weeks. The pleasure experienced by all who have visited these Cosmoramas, has been universally expressed, and no one of those visitors would refrain from uniting in thanks to Mr. Sattler for enabling them to while away many a leisure hour very profitably, and also from wishing him no inconsiderable patronage from such as may hereafter in distant lands visit his interesting Cosmoramas.

W. G.

For the Churchman.

The Stole.

Mr. Editor:

In my hastily written communication on this subject, which I sent you week before last, I could not enter upon the particulars that caused me to object to the manner in which the Rev. W. A. McVickar attempted to prove his position; but I simply stated what I thought the preferable manner of settling the point; but, in his communication last week, he says, I do not *prove* him wrong. Therefore, if you will allow me space for a few lines in your paper, I will state now more particularly, some of my objections against his paper, in conjunction with his letter of last week,—in which he says that he prefers "to go back *through* our Mother Church of England, to the Church of primitive and apostolic times." Let us then see how he goes back through our Mother Church of England for proof upon this point. After noticing several statutes upon the dress of the Clergy, he says:

"It is a singular fact, that although the Stole is worn universally in England, yet there is no mention of it whatever, in the existing law of the Church of England." This seems to me rather a strange way of going back through that Church for information, when at the end he has to acknowledge that he finds nothing on the subject. And, consequently, it was very unfair to use a name which carried credit with it when in fact it proved nothing to the purpose.

Now, having gone *through* the Church of England to the *primitive* and *apostolic* Church, he would show that then the deacons anciently wore the stole on the left shoulder. After having shown, from several acts of councils, that the stole was ordered to be worn on the left shoulder by the deacons, he asserts: "the color of the stole was certainly not black at any time previous to the Reformation." And shows that "the stoles of Bishops and Priests might at that time be worked with gold and colors," and that there were mottos etc., inscribed upon them, with fringes, crosses, etc. All this, therefore, proves nothing else than that the dress of their ministry was different from ours, and therefore of little consequence to us, farther than curiosity.

But again, all the examples that he has deduced, have occurred between the year 360 and the Reformation. There could certainly have been no evidence brought forward which would have been so little valued as that of that period; for from the beginning of the fourth century, not 50 years before, we may date the progress of that error that so long wrapt the world in darkness; and moreover, here, as in the case of reference to the Church of England, he does not refer to what he pretends to the primitive and apostolic Church, but waits until it is nearly four centuries old, until it is already becoming corrupt. However much others may value such evidence, it has no value to me. Upon the primitive Church of the first two or three centuries, I have the greatest possible reliance—none could have greater; but from the time when the spirit of Popery once began to rule the world—I trust not myself to its decisions.*

I too, concur with your reverend correspondent, in desiring that the unity for which we should join our prayers and endeavors, should be a true unity founded on Catholic principles, for I am not one that would cry, "peace, peace, when there is no peace," but I would have every subject of controversy that now agitates the Church, met and confronted, that we might have that unity on sure foundation.

An American Churchman.

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* We must warn such of our readers as may need it, against the sweeping assertions in this paragraph. The Church of England and our own receive the first four General Councils from 325 to 451. It gives too much ground to Popery to trace its corruptions to this early date.—[Ed. Churchman.]

For the Churchman.

Mr. Editor:

K.L.M., in his able article, "The P.E. Sunday School Union," well exposed Doctor Consistency of the Protestant Churchman in the contemptible article contrasting the Evangelical Knowledge Society's acts in the withdrawal of a *single book*, with the proceedings of the Protestant Episcopal Sunday School Union, in their early developed movements.

He, K. L. M., has considered that "single book" "doubtless the work upon the prayer-book, which after they had printed, bound, published and advertised at their own cost, was found so grossly Calvinistic as to have proved an offence to Churchmen in Philadelphia and elsewhere, and threatened the association with sudden ruin. *To avert that catastrophe, they withdrew it from market, and hid it away in some place of darkness.*"

I have italicised the last sentence, as on that more particularly I purpose remarking. After the condemnation of the book, 2,000 copies of which, it was stated, had been printed; report says the Evangelical Knowledge Society sold both the books and the plates from which they were printed; with a becoming regard to economy and moral honesty of course; for if "A Key to the Prayer-book" was too bad for them, it might be good enough for others; how much "sacred funds" was wasted in the operation, has not, I believe, been promulgated. Lovers of the prayer-book and its sacred language, need no key to understand its divine principles.

Whether the reported sale of the Key is correct, or whether a division of its books among the evangelical members of the society was made, I cannot affirm.

Thus much I do affirm: that calling in at the store of A.B. Cooke & Co., Cincinnati, in October last, I was shown, placed on shelves specially appropriated to the Evangelical Knowledge Society, a small collection of their books, and among them "The Key to the Prayer-book," one of which was handed me, with a remark, that they had eight of them placed there for sale by Bishop McIlvaine. That Right Rev. gentleman is, I understand, "Patron of the Cincinnati Auxiliary." I listened to his address at the anniversary meeting of the society, and admired his Justification by Faith, as elucidated by him in the strong faith of the children of Israel on their departure from Egypt. His faith in the Key to the Prayer-book, probably, was stronger than that of the President and majority of the society.

In the address of Bishop Meade on that occasion, he seemed very much to deplore information he had received, that ten of "Wilberforce on the Incarnation" were sold to one of the society's books, and that he had been informed by a bookseller, that he had sold ten religious novels to one of the society's publications. The venerable gentleman seemed to manifest much disappointment at the communication truth compelled him to make.

The Right Rev. William Meade, D. D., is, I understand, President of "The Protestant Episcopal Society for the Promotion of Evangelical Knowledge," and especially attached to the term "Protestant Episcopal," as evidenced in a pamphlet attack he made on a Society, that in every imprint of its publications put forth that title, a title I am well informed they never have omitted where it properly belonged. Can it be supposed then that the President sanctions the omission of those important words on the part of *his* society. On three places, painted in conspicuous letters, as signs at No. 22 John-street, were solely the words "Evangelical Knowledge Society." As all their books and property have been removed to the book-store of a reputed Presbyterian in Broadway, the last of those three signs only partially disappeared from their post the second week in June.

This may be only the Calvinistic Branch, while the head-quarters, or Church (?) Branch, is, by the sign, "Office of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge," at No. 32 Warren-street, something short of two miles apart.

If ever any of our Church institutions so "wasted sacred funds," or slunk from an open avowal of their name, it has escaped the knowledge of

C. A.

June 10, 1851.

For the Churchman.

Who are THE Churchmen?

Mr. Editor:

Those who hold what are termed High Church principles, in our Church, are continually denounced, by those who hold opposite opinions, by applying to them several various epithets, as "Puseyites," "Tractarians," "Romanizers," and a host of others that would be useless here to recount, while *they* are THE Churchmen; the firm, undeviating upholders of the Protestant Episcopal Church. This, I say they unblushingly declare; but let us for a moment put aside their *words* and look at their *actions*, and compare the one with the other, and see who are THE Churchmen, and to whom such names most justly apply; for certainly those that are the more firm to the principles and doctrine of the Church are THE Churchmen, while those that depart from them are certainly the-ites.

In the first place, we are taught by the Church to believe "one Catholic and Apostolic Church, and acknowledge one Baptism." Now I would ask is this the view that is held by those whom we may for convenience term the Low Church party, (although I can hardly apply the word Church to them at all?) Let one of them speak for himself; one who is foremost in their ranks in opposition;—nay, in fierce enmity to our suffering Bishop

Thus he concludes a Sermon. "It is sickening to hear of *the* Church and the Apostolic succession." This is believing in the Apostolic Church surely; this is truly the expression of a *Churchman;* this is sealing the doctrine of the Church; while those that teach the belief in the Apostolic Church are indeed Puseyites.

But hear another declare from the pulpit, that "all that believe in Christ are the Church," (Mormons and Millerites included I suppose.) Here is another specimen of Churchmanship; how strictly he teaches the doctrine [of "The Apostolic Church," and of "One Baptism." Here I might dwell upon the folly of the declaration, but as it is foreign to my present purpose, I will pass on to another point—Daily public worship. The Church furnishes us with an "order for Daily morning, and Daily evening prayer;" and yet these precious Churchmen utterly disregard it, and denounce those that conform as Tractarians, New Measure Men, &c. Here again we see what earnest supporters of the Church they are.

And again. The Church appoints Saint's days to be commemorated with extra services. She calls them Holy days; she appoints a distinct Collect, Epistle and Gospel for each, and yet these firm Churchmen pay no manner of attention to them; while they that do are *rank Romanizers.*

And, moreover, Mr. Editor, I have often noticed that they never use the former absolution; now as this seemed strange to me, I have enquired the reason, and the universal answer is; "We do not believe that God has given power and commandment to his ministers to declare and pronounce the absolution and remission of sins." Yes sir, A Churchman does *not* believe what the Church expressly declares—and no one must dare to accuse him of inconsistency—no *he* is the Churchman. We are but those that seek to introduce *new* things into the Church.

And so Mr. Editor might I proceed; and I really believe that in every form of religious ceremony that the Church has appointed, I could show wherein they have departed, and yet they censure us when we remain firm to the rubrical order, and remind them of their departure. But for the present I will but advance one more circumstance to show the truth of my position. It is the great doctrine of baptismal regeneration. Now they absolutely cast aside this doctrine, and deny this fundamental principle of the polity of our Church. Whereas the prayer book most forcibly teaches it—for she expressly declares that the baptized are regenerate, and yields God most hearty thanks, "that it hath pleased him to regenerate, &c."

Now, without dwelling upon the impiety of thanking God for what they believe He has never done; (but I would recommend the perusal of your Editorial of week before last on this subject.) I would ask again; who in this case is The Churchman? He that believes as the Church teaches, or he that believes not?

Yes, my dear sir, the fact is this; we must look to those that are continually crying "Innovation," if we would see by whom the "Innovation" is made. They cover their treachery by their loud cries for defence; they would cover the betrayal of their truth to the enemy on one side, by a pretended alarm for the approach of the enemy on the other. They would alarm us with the cry of Rome and bring upon us the heresies of Geneva. With the cry of popery—those of Presbyterianism. But let no one be deceived with this. Let every one truly examine and see who are THE Churchmen.

And now in conclusion I would beg every one, who truly desires to understand this matter aright, to examine with the prayer book in his hands, and he will find that the "innovations" have all been produced by those that are continually denouncing others as innovators, and that those against whom there has been such an array of accusations—the so called Puseyites and Romanizers—are, almost without an exception, those that have been true to their Church, and are endeavoring to cast off those innovations that their accusers have brought in. They will readily perceive the inconsistency of those who term themselves THE Churchmen, when their opinions and actions are directly in opposition to that which the Church teaches. That we remain firm in every respect, that they wander in many. That we uphold our Church to be what her name purports—The Protestant Episcopal Church; for while we daily protest against the errors of Rome, we forget not the necessity of being *Episcopal*, while they forget that they are *Episcopalians* in the violence of their Protestantism. They lose sight of their Catholicity in their hatred to Romanism.

Looking anxiously forward to the time when The Church will come forth, purged from the evils that these, her internal enemies are now heaping upon her, when she shall shine like a burning light, and shall win all people to her bosom, and there shall be "One fold and one shepherd;" let us remain constant in prayer, that her blessed Founder will hasten the day of her redemption.

A Protestant Catholic.

For the Churchman.

The General Protestant Episcopal Sunday School Union.

Rev. and Dear Mr. Editor: A word, with your good leave, about our Sunday School Union. It is just completing,—pray dwell upon it a moment—*its twenty-fifth year:* and this term, amid the trying circumstances of the Church, familiar to the minds of most of your readers, may be presumed to have fairly tested its vitality.

Indeed, a careful review of the history of the Union furnishes conclusive evidence of the permanency of its foundation and superstructure. Its present officers do not claim, so far as I am aware, either for themselves or for their predecessors, exemption from error; for some measure of error is inseparable from all human instrumentalities, how honest soever may be the desire to escape it; but a charitable construction of their doings may be expected from all Christians; and it may well be claimed in their behalf, that bearing always a sincere desire to advance only the cause of Truth and Righteousness, they have erred in no vital point.

Fostered, during its earlier years, by the care of several of the eminent men of the Church, and endowed by the contributions of her members, the Union has ministered to the wants of the times in an effective, though unostentatious measure. It has added, from year to year, to its stores of material from which to supply the Ministers and Teachers of our Church from North to South, and from East to West. Who can estimate the good which it has been the means of effecting in a quarter of a century of unremitting labor?

On the minutes of its Boards and Committees are recorded the names and doings of hundreds of the most untiring standard-bearers of the Cross, of whom many have gone to their reward; while many yet remain, still to witness and declare its victories, and still to bear aloft its banners, bearing on their outspread folds its heaven-inspired devices—its mottoes—its warnings—its promises!

Among the names of the men who have thus been the Union's representatives in Council, are those of nearly all the Bishops of the Church who have lived since its foundation, and they have been found harmoniously striving for the one object for which it was established.

But this Institution—so cherished—so defended—so ministered unto, and so ministering, has had its vicissitudes and trials. It has seen the minds of some of its early friends darkened by suspicions brooding heavily upon them, until they have turned and have endeavored to undo what they had so lately been making and sustaining. It has seen ingenuity conjuring up strange and forbidden images and seeking their embodiment in its publications; and as men, in a reverie, looking into a fire of coals, or, gazing upward upon the moonlit clouds, or at the unobscured stars of night, they see,—yea, they have seen just what was in their mind's eye; and they have talked of such sights, until their hearers have actually believed their realities there! 'Surely,' say, they 'there is a lion in the path, for what else but a lion could thus have disturbed the stout hearts of our leaders?' Thus men of lively imaginations and earnest mien have seen an evil beast, and this *inferential lion* hath lain, like a night-mare, on the bosom of many of the faithful!

But could numbers of men, with the full light of day upon them, and their senses unimpaired, continue to be deceived by the hallucinations of a dream? I think not: I have heard, Mr. Editor, of one who lived a life of dreams, for he shut himself up from the living world during the day, and rejoiced when night approached to subdue his outward sense and reveal to him the images among which he loved most to dwell; and few of us, perhaps, have far to go to find men equally possessed by unrealities—dreamers, who are none the less so, because they walk among men with their outward eyes open. Let no man flatter himself, that "if he sleep he shall do well," however harmless may be in many respects the tenor of his life. It is his duty to find the truth, and to use all the means thereunto which are within his reach, and when he has found it, to help others.

And Churchmen are thus opening their eyes to the value of the Institution whose name heads this article; they are bringing their efforts to bear in its line of labour; they are helping it, and drawing from its resources; so that its active means and its work have been doubled within a few years, as its reports will show.

There is soon to be a gathering together of its friends, at its twenty-fifth anniversary. Will they not come up, in the strength of the Lord, to do his work, and with no more tarrying?

G.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JUNE 21, 1851.

Celebration of the Third Jubilee

Of the Society for the Propagation of the Gospel in Foreign Parts.

According to previous notice, the 150th anniversary of this venerable Society was celebrated in Trinity Church in this City, on Monday last, with much solemnity and joyfulness. About seventy of the clergy of New York and its vicinity were assembled—those in surplices occupying the portion of the chancel without the rails and the upper part of the nave, while those in gowns filled several pews in the middle aisle, which had been reserved for that purpose. There were also present the Faculty and Students of the General Theological Seminary, and of our Alma Mater, Columbia College, the Vestry of Trinity Church, and many others of the laity, distinguished for their zeal in Church affairs. The "devout sex," as usual, filled the greater part of the magnificent building, and the aisles were crowded with those unable to find seats.

Morning prayer was said to the Creed by the Rev. Mr. P. Parks; the *first* lesson was read by the Rev. Dr. Morgan, and the *second* by the Rev. Charles H. Halsey, Rector of Christ Church in this city; the Rev. Dr. Higbee said the rest of the Morning Prayer; the Rev. Dr. Berrian read the Ante-Communion Service, assisted by the Rev. Dr. Seabury, who read the Epistle, and the Rev. Dr. Robertson, of St. Anna's Church, Fishkill Landing, who read the Gospel.

After the singing of an anthem taken from the 96th Psalm, from verse 7 to 12, the Rev. Dr. McVickar ascended the pulpit and delivered a highly appropriate discourse of one hour and thirty-five minutes in length. Notwithstanding its unusual length, it was listened to with unwearied attention and intense delight by those who, like ourselves, were so placed as not to lose one word of the preacher.

The text was taken from the 25th chapter of Leviticus, and part of the 11th verse: "A Jubilee shall that fiftieth year be unto you." He commenced by an eloquent description of the Jewish Jubilee and the purpose of its institution. As Christians, we had met to celebrate our jubilee—the 3d of the Society whose beneficent acts we would gratefully commemorate. The word *Jubilee* means "*rejoicing*," but rejoicing was not the only thought that should occupy the mind. There were *Duties* also resting upon us, and he would comprehend them under two heads. 1. The duty of *Adherence to Principles*, and 2, The duty of *Restitution*.

I. There was a contest of Principles now waging in the Church of England, and it must be cheering to her to see that from every quarter of the Globe the voice of prayer and praise in the language of her noble Liturgy, and the expression of earnest sympathy from those Churches planted by her zeal and fostered by her care, were uprising in her behalf. True, she was troubled and perplexed, and the clouds of gloom and danger were thick around her, yet might we trust that she would triumphantly emerge from these difficulties. There had been former periods in her history full as threatening as the present. At one time she had been held in the degrading bonds of Popish Slavery, but through the goodness of God, she by a mighty effort burst her fetters, and regained her native independence as a true branch of Christ's Church. Then those nurtured in her own bosom turned their parricidal hands against her, and sought to root her up, but they too, signally failed. Then came a long course of spiritual torpor, and in consequence she now sits with manacled hands and gagged mouth, subjected to the rule of worldly statesmen and wily politicians. Well might we of the American Church offer our prayers, and tender our deep-founded sympathy to her who, once the mother, was now become an elder and revered sister.

From the recorded operations of this Society we might learn how missions should be carried on. They ought to be sent out in their full integrity, with a successor of the Apostles at their head. He illustrated this by a comparison of the slow growth of the Colonial Church before the Revolution, and the rapid increase of the Church in the Colonies during the last twelve or fifteen years, wherever Bishops have been placed. If we wished the Church to prosper on the Western coasts of this vast republic, Bishops must be sent to California and Oregon, and that without delay. The Indian race also should be specially attended to, and receive the Church in its fullness. It was gratifying also to see that the Church in the Colonies had begun to take steps for asserting their inalienable spiritual rights, by the convening of Synods, as in Australasia and Toronto; the measure, also, of the Bishop of Exeter, in convening a Diocesan Synod, the legality of which was virtually allowed by the law officers of the Crown and the Premier himself, was full of hope. It was due to the perspicacity of Bishop Hobart to say, that 30 years ago, on his visit to England, he foresaw the dangers that might arise from the uncontrolled domination of mere worldly statesmen in Ecclesiastical matters, and urged many of high station in the English Church to take measures to counteract them. The same evils might in a degree be apprehended among us, from the character of the legislatures of the Church. We needed *Provincial* Synods, intermediate between the General Convention and the Diocesan; and no layman ought to be allowed a voice in settling matters of doctrine and discipline, but such as were leading a life of *sacramental obedience*.

The Society, in her missions, had kept two ends in view. 1. Liberal Endowments; 2. Church teaching. Of the former there were many monuments in this country, and among them Trinity Church and Columbia College. The chief want of the Colonial Church was a Bishop, but this was not the fault of the Society, who had pressed it again and again on the Government. As early as 1665 Lord Clarendon had taken measures for appointing a Bishop of Virginia, but it was prevented by the infidel Cabal of Buckingham and his colleagues. Subsequently a Suffragan Bishop was actually consecrated, but he was prevented from leaving by a writ *ne exeat regno*.

The question was a serious one, when the distracted state of those calling themselves Christians in this country was considered, on whom rests the *guilt of schism*? The answer may confidently be returned, Not on us. The Church of England came in with the first colonists, and brought with her the prescriptive right of sovereignty. The settlement of Jamestown was made in 1607, and then the first missionary of the Church set his foot on these shores. This was several years before the so-called Pilgrims landed at Plymouth Rock, and half a century before the settlement of Maryland by Lord Baltimore, a Roman Catholic. In view of these facts he would lay it down as a principle, that the parochial limits of the Church should cover the land.

2. Restitution. The preacher happily alluded to the restoration of ancient possessions which was made among the Israelites in the great year of Jubilee, and applied it to the present state of things in the Christian Church. The metes and bounds laid down by the General Councils must be replaced; thus only could peace be secured; the rights which had been invaded must be restored; Truths which had been denied and long forgotten, must be proclaimed with their original force and clearness. Especially must the independence of national branches of the Church under Christ, their common Head, be maintained. This was provided for by divers canons of the early Church, especially the 8th canon of the Council of Ephesus. "None of the Bishops shall invade any other province, which has not heretofore from the beginning been under the hand of himself or his predecessors."

This happy occasion suggested thoughts as to the relation of the Anglican branch of the Church to other branches and to State authority. The celebration in which we have engaged showed that the Church of England had certain spiritual and inalienable rights; for we were descended from her, and exercised the rights derived from her without interference on the part of the State. The State had not given them, neither could the State take them away, though it might tyrannically and unconstitutionally interfere with their exercise, as the enemies of the Church were now attempting in England.

The relation of the Anglican Church to the branches of the Church Catholic, opened a wide field of enquiry, to which he could but allude. The early British Church was not planted by Rome, as was shown by its observance of Gallican and Eastern rites, nor did it lose its character when the older branch had united itself with the Saxon stream, as history attests. We must indignantly put back the pretensions and encroachments of Rome when she claims to be "*the Mother of all Churches,*" as the Holy Catholic Church of the East was indisputably an elder sister. The *Greek Gospels* were rendered into Latin, and the Greek words *Kyrie eleeson* in the R man Liturgy, could not be understood by one skille only in the Latin tongue. The speaker then dwe upon the importance of the Russian Church, th efforts making by the Rev. Mr. Palmer of Magdale College, to open a communication between it an the Anglican and Scotch Churches; and that w should be prepared for the entertaining of any in portant questions which might suddenly arise. H showed that from the character and teaching of th Eastern Church the difficulties were by no mean to be regarded as insurmountable.

He dwelt at some length upon the early state of the Church, when distinct national bodies were united together in the "unity of spirit and the bond of peace," though in many particulars they were free to regulate their own affairs. The first breach of the primitive unity proceeded from the proud and selfish boasting of the Church of Rome.

The Church of England possessed a certain definite character. She was Anglican, as opposed t both Dissent and Romanism. To enter truly into her spirit the mere Protestant must rise out of the sectarian into the Catholic mind; against the usurpations of Rome the true son of the Church of England must unfalteringly defend the rights of his spiritual mother.

The same duties rested on members of the American Church, who was in a certain sense *sui juris*, while she was united to the Church of England, and also the early Church in the Episcopacy, the Liturgy and the Sacraments. It was an excellent privilege that she enjoyed a freedom from state interference. The prosperity of the Church and of the country, demanded the exercise of an unfeigned humility and constant fervent prayer that they might be improved aright, and through the Divine blessing be continued to future generations. He affectingly alluded in conclusion to the afflicted state of this Diocese, and urged the cultivation of the spirit of peace and good-will among clergy and laity.

The Rev. Dr. Haight then proceeded with the Offertory, the collection amounted to $3,222 for the missions of the Diocese, of which sum $3000 were an offering by the Corporation of Trinity Church. The Rev. Dr. Wainwright then proceeded with the Communion Service to the Canon of Consecration, which was said by Rev. Dr. Berrian. He was assisted in the administration of the Sacrament by the Rev. Drs. Wainwright and Whitehouse, and the Rev. Mr. Bedell. The number of Communicants, both clerical and lay, was very large. The Post-Communion Service was said by the Rector, who also pronounced the Benediction.

Thus ended this interesting service. We have devoted an unusual space to it, instead of the usual editorial matter, as a testimony of respect to the occasion, as a well deserved compliment to the learned and able preacher, who so ably and acceptably fulfilled his duty, and as suggestive of useful hints to our readers on many important points of Church polity and history. We shall rejoice if this very imperfect sketch produces a desire to obtain the original when published.

Sunday next is the day recommended by the Ecclesiastical Authority of the Diocese for *Parochial Celebration* of the Jubilee of the venerable Society for the Propagation of the Gospel, by sermons and collections for the missions of the Church. The day will be thus observed in Trinity Church, and in St. Paul's and St. John's Chapels, and in most, if not all, of the Churches of the city. We hope the collections will be large.

Trinity School.

The annual holiday excursion granted by the Trustees of Trinity School to the boys, was celebrated on Tuesday in Whitsun-week with more than ordinary zest and spirit. The school, in a body, attended service in St. Paul's Chapel, where the Rev. Dr. Haight said Morning Prayer. The boys, and invited guests, then moved in procession down to Pier No. 1, North River, where they went on board the Huguenot. The ride down the Bay was delightful, and in a little while, after viewing with great interest and pleasure the beautiful series of villas and country-seats that line the northern shore of Staten Island, the company went ashore at the Sailor's Snug Harbor, and proceeded into the woods which form part of the property of that noble endowment, and the use of which, for the sports of the day, had been kindly granted by the Governor of the Harbor, Captain De Peyster.

In the absence of the admirable and most beloved Rector of the school, the Rev. Dr. Morris, now in Europe for his health, the Rev. W. S. Coffey took principal charge of the boys.

On arriving at the grounds, the merry company were soon scattered in various directions. Some repaired to the ball-ground across the brook, where two or three parties organised, and kept the bats moving and balls flying all the forenoon. Others tried their skill, with various success, at quoits. Others took quiet walks through the woods, or by the running stream. Others reclined, Tityrus-like, under the shady trees, and watched the clouds slowly sailing above, or the players running rapidly below. The ladies, meanwhile, watched the moving scene from under the trees, enhancing the enjoyment of all by their approving smiles.

At about half-past one, P. M., all descended the hill again, crossed the brook, and clustered round the white-covered table, which had been loaded with good things under the direction of that veteran caterer, Mr. Tyson. The boys seated themselves on the grass in double semi-circle, and on the other side the ladies enjoyed some convenient benches,—waited on by gentlemen guests. After a blessing had been invoked by Dr. Haight, the Doxology was sung by all to Old Hundred; after which, eatables and drinkables—the latter being lemonade, orgeat, and water from a beautiful spring near by—were duly attended to.

The sharp appetites being satisfied, Dr. Haight, in a few neat and appropriate remarks on behalf of the Trustees, gave a particular welcome, on that festive occasion, not only to the boys, but to the ladies, the clergy, the students of the seminary, and the Alumni of Trinity School; taking occasion to allude, in terms of affectionate respect, to Dr. Morris, the absent Rector of the school, the mention of whose name was greeted with lusty applause by the boys. Mr. Rider, of the General Theological Seminary, was deputed by the ladies to reply on their behalf, and his remarks were vociferously cheered by the boys. The Rev. Mr. Hopkins responded for the clergy in the most felicitous manner, and Mr. Jubal Hodges, of the General Theological Seminary, replied for the students who were present. Mr. Geo. C. Pennell, of Columbia College, responded for the Alumni of Trinity School, and the huzzahs given both for him and for the school were enthusiastic. The Rev. Mr. Coffey spoke in behalf of the boys, and gave them a very good character for studiousness, ability and obedience, which ensured a handsome reception for his remarks. After the speaking was over, with a few more cheers, the company dispersed again for various games and amusements, in which they pleasantly spent the afternoon. A large circle joined in some old-fashioned quiet sports, sitting on the grass under the shade of a spreading tree. Towards five o'clock the company all reassembled. Thanks were heartily voted to the Rev. Dr. Haight, for the admirable manner in which the whole of the arrangements for the day had been conducted. The *Gloria in Excelsis* was sung by all, under those old trees; and as its solemn tones died away, the little army took up its line of march towards the landing. A pleasant ride across the Bay brought them back to the city once more; and thus ended the pleasure of an ex-

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cursion, in which the charms of most delightful weather, beautiful scenery, happy children, and agreeable guests,—to say nothing of collation, or games and other amusements, or the sweet and solemn music at the close,—were all combined in just the best possible proportions.

General Theological Seminary.—*Presentation of the Alumni Memorial.*—We are informed that the presentation of the Portraits of Professors Wilson & Moore, which have been procured by a number of the Alumni, to be placed in the Library of the General Theological Seminary, as a memorial of the long and faithful services of these venerable men, and of the grateful remembrance of their former pupils, will take place in the Seminary Hall, on Commencement Day, June 26, immediately after the public services, which will be held in St. Peter's Church, Chelsea, to commence at ten o'clock, A. M.

Foreign Intelligence.

The arrival of the *Humboldt* on Tuesday afternoon last has put us in possession of our usual files.

The debates of the French Assembly have been of a stormy character. The Mountain proposed a vote of censure on the Government for undue interference with the elections, but it was rejected by a majority of 139. The discussion on the Bill for the re-organization of the National Guard gave rise to a tumult of the most disgraceful kind, and the members were with difficulty restrained from laying hands on each other. It is said Ledru Rollin means to return to France previous to the general elections.

A new cabinet has been formed at Lisbon, by Saldanha, generally *Progresistas.*

The French are uneasy at Rome, being only 8000 amid a population of 200,000. A quantity of ammunition and military stores have been sent to the Castle of St. Angelo. Rigid orders have been promulgated for the arrest and summary execution of persons distributing revolutionary writings or propagating alarming reports.

The Roman Catholic Bishops of the Provinces of the Upper Rhine have agreed to a memorial, to be presented to the several Goveenments, the object of which is to obtain from them certain concessions which would render the Church wholly independent of the State.

It is said to have been decided by a Cabinet Council at Copenhagen, that Prince Christian of Glucksburg is to be adopted by the King of Denmark, to succeed to the crown at his death.

The Ecclesiastical Titles Bill is slowly dragging itself along in Committee, and in answer to a question on the dispatch of public business, Lord John Russell replied, he could say nothing about its probable duration.

The cruel conduct of Lord Torrington, ex-governor of Ceylon, in suppressing a rebellion in that island, has been approved of by the House of Commons by a vote of 282 to 202.

It seems that Archdeacon Hale's missing charge was found by the venerable gentleman *in his own pocket* on his return home.

Proposed alteration of the Prayer Book.—A meeting of *Clergymen* and Laymen was held at the Freemasons' Tavern on Wednesday (May 28,) to establish a Metropolitan Association, having for its objects alteration of the Prayer Book and a Reform of the National Church. The meeting, which was attended by deputations from various parts of the country, adopted resolutions in pursuance of the views of its promoters. It was stated that there were upwards of eighty such societies throughout the country, and that they had been steadily pursuing their object during the past year, but had not attracted much general notice, on account of their proceedings not having been made public; and the formation of similar associations throughout the country, in connexion with the Metropolitan Association was recommended. The following is the statement of objects aimed at.

1. Reform of the Prayer Book and Public worship. 2. An association of lay communicants with the Clergy for purposes of Church government. 3. A removal of the abuses attaching to Church property and Church patronage.—*John Bull.*

The Archbishop of Canterbury is about to erect, at his own cost, at Broadgreen, a new district Church in the early decorated style of architecture.—*Ibid.*

Presbyterian Impudence.—At the recent annual meeting of the Presbyterian Synod of Armagh and Monaghan, resolutions were adopted, declaring that the Synod viewed with dread the rapid increase of the *Puseyite heresy*, and delared that "Prelacy, whether *Anglican* as Roman, in its policy and its spirit of Civil and Ecclesiastical supremacy, ignores the *parity* of its ministry (! !) claims lordship over God's heritage, contravenes the headship of the Lord Jesus Christ, and they resolve to bring the whole subject under the solemn consideration of their people."—[Oh dear! another Solemn League & Covenant, we suppose.]

From the Colonial Church Chronicle.

Toronto Diocesan Synod.—The Church is springing into new life at both extremities of the British empire. In our present number the reader will find the proceedings of the Australasian Bishops at a Synod or Conference, held in October last at Sydney; and we have now to direct attention to a meeting of Clergy and Lay Delegates at Toronto, during the present month. This meeting appears to have been called and organized in the simplest and most sensible manner. The Bishop having occasion to summon the Clergy to the Triennial Visitation, instructed them to invite the members of their several missions (being regular communicants) to select one or two of their number to accompany them to the Visitation. Each layman, so delegated, was to bring a certificate of his delegation.

The Visitation was opened, as usual, with Divine Service in the Church of the Holy Trinity, Toronto; after which, the names of the Clergy, amonnting in all to about 120, and of about an equal number of Lay Delegates, were called over. The Bishop then proceeded to deliver his charge, at the close of which he proposed the two important questions to which the attention of the Synod was on this occasion to be confined.

I. Shall the Church of this Diocese of Toronto take any steps to protect the property and endowments of the Church?

II. Shall the Church of this Diocese apply for permission from the Crown to hold Diocesan Synods and Convocations?

Both questions were answered unanimously in the affirmative, and a Committee having been appointed to draw up the necessary resolutions, the meeting was adjourned till the next day.

A large portion of the second day was necessarily occupied with resolutions, ably proposed and seconded by the more prominent Clergy and Laity, having reference to the means to be adopted for the defence of the Clergy Reserves against the party which threatens their alienation. As this matter, however, is noticed in another part of the Chronicle, we shall confine ourselves in this place to the second matter of discussion, namely, the application to the Crown for permission to hold Diocesan Synods. On this most important subject, we are happy to say, that the following resolution was unanimously adopted:

"That this meting is of opinion, for the more effectual exercise of the discipline of the Church, and the more advantageous management of its temporal offices, it is expedient and desirable to apply to the Crown for the establishment of a Diocesan Synod or Convocation, consisting of the Laity as well as of the Clergy, so as best to meet the requirements of the Church in this Diocese; and that the Committee aforesaid do draft a memorial to the Queen, founded upon the observations upon this subject expressed in the Episcopal charge of the Bishop delivered yesterday."

Diocese of Exeter.—

Matters which will be considered at the Diocesan Synod to be holden (God willing), in the Cathedral at Exeter, on Wednesday, 25th June next, and the two following days.

On the 25th will be proposed—

I.—A Declaration of adherence to the Article of the Nicene Creed "I acknowledge one Baptism for the remission of Sins," and especially to the doctrine of the Catholic Church, and the Articles and Formularies of our own Church, on the spiritual Grace given to Infants in the Holy Sacrament of Baptism.

II.—A declaration of adherence generally to the doctrine and discipline of the Church of England, as now set forth in the Articles of Religion, and in the Book of Common Prayer; and of our firm belief that Secession from our Church, being a sound Branch of the Catholic Church, to any other religious community, is an act of Schism; and, in particular, that Secession to the Church of Rome involves the abandonment of Truth for Error, and is perilous to Salvation.

III.—A declaration against the recent schismatical assignment of a Bishopric of Plymouth by the Pope.

On the 26th and 27th, the following subjects will be considered so far as the time shall admit.

1.—Education according to the principles of the Church of England. Schools for the Poor---Middle Schools---Training College of Masters at Exeter, of Mistresses at Truro. Inspection of Schools.

2.—Catechising—Best mode of carrying out the requirements of the Church, as stated in the Rubrics and Canons.

3.—Continued Pastoral Superintendence of the Young, who have left school:—especially the encouragement of the living together of young agricultural laborers, on a plan at once economical and under regulations for self-discipline, in Agricultural Colleges.—(See "Parochial Work," by Rev. C. Monro, p. 184---198).

4.—Increasing the number of authorized Teachers and assistants of Ministers by the ordaining of permanent Deacons, especially of Teachers duly recommended by the Training College at Exeter.

5.—Assistance of Lay Parishioners to the Parochial Clergy, especially by encouraging voluntary Associations for good works.

6.—More frequent Divine Services in Churches on Week-days. Due observance of the days appointed by the Church to be kept Holy. On Ascension Day, the Lord's Supper to be always administered.

7.—More frequent Celebration of the Holy Communion.

8.—Separation of Services—especially in connexion with the two immediately preceding questions.

9.—Public performance of Public Baptism of Infants; and right of Parents, giving due notice, to require the Public Baptism of their Children on Holydays,

10.—Care to be taken in reminding Sponsors of their real responsibility, and correcting false notions of that responsibility. The encouragement of Bodies of Persons, (especially Sunday School Teachers, District Visitors, and other Lay Parishioners,) agreeing to undertake the office of Sponsors in cases where it shall be necessary.

11.—Churching of Women after illegitimate Births, under what regulations?

12.—Whether the Office of Burial ought not to be always fully, and equally, performed over all that are buried—(excepting the taking of the Corpse into the Church, where there is danger of infection:) advising the Minister, who may doubt whether the party to be buried fall within any of the exceptions in the first Rubric before the Office of Burial, to refer his doubt, with as little delay as possible, to the Bishop, for his solution, according to the direction contained in the Preface "Concerning the Service of the Church."

13.—Selection of Metrical Versions of Psalms, and of Hymns.

14.—Receiving persons into the Church from the Romanist Schism in this country, or from other schismatical Communities—after previous reference of the several cases, to the Bishop for his direction.

15.—Whether to Re-marry those, who, having been previously married before the Registrar, may desire the Blessing of the Church?

H. Exeter.

St. Gluvias, 23rd May, 1851,

Diocesan Intelligence.

Maine—*Episcopal Acts.*—On the Sunday after Ascension Day, at St. Mark's Church, Augusta, the Bishop confirmed twenty persons.

On Whitsuday, at Christ Church, Gardiner, seven persons.—*Witness.*

Massachusetts.—*Ordination.*—The Right Rev. Bishop Eastburn held an ordination, on the morning of Monday in Whitsun-Week, at St. Matthew's Church, South Boston, on which occasion M. John T. Burrill, late a minister of the Methodist denomination, was admitted to the Holy Order of Deacon.

Morning Prayer was read by the Rev. Geo. M. Randall, of Boston, assisted by the Rev. Wm. Horton of Brookline, who read the Lessons. The sermon was preached by the Rev. Shipley Wells Wilson, Chaplain of the City Institution at South Boston. The preacher selected his text from the Second Lesson: 1 Cor. xii. 28, and preached a very able and highly appropriate sermon, on the Scriptural authority of the doctrine of the three orders of the ministry in the Christian Church.

The candidate was presented by the Rev. Mr. Clinch, Rector of St. Matthew's Church. The Holy Communion was administered by the Bishop, assisted by the Rev. Messrs. Horton and Randall.

There were present of the clergy, in addition to those already mentioned, the Rev. Dr. Wayland of Roxbury, the Rev. E. M. P. Wells of Boston, and the Rev. J. A. Stone of Carbondale, Pennsylvania.—*Witness.*

Rhode Island.—*Episcopal Acts.*—May 18, Fourth Sunday after Easter, at 10½ o'clock, A.M., *four* persons were confirmed in St. Mary's Church, Portsmouth. At 3 o'clock, P. M., in Trinity Church, Newport, *eleven* persons were confirmed. At 7½ o'clock, P. M., (the proposed confirmation in Zion Church, having been proposed at the Rector's request,) the Bishop preached at a new Missionary Station in the Baptist meeting-house, at the south end of the town.

May 19th, the Bishop preached, and baptized a child in St. Matthew's Church, Jamestown.

May 20, he preached in the Holy Cross Chapel, Middletown, and on the 21st in St. Paul's Church, Portsmouth.

May 23rd, in St. Michael's Church, Bristol, the Bishop preached, and on the 24th gave a brief service and address to candidates for confirmation, in the chapel of the same parish.

May 25th, Fifth Sunday after Easter, at 10½ A.M. in St. Mark's Church, Warren, *fourteen* persons were confirmed; one of them belonging to Grace Church, Providence. At 3 o'clock, P.M. the Bishop preached, and baptised an adult in St. Michael's Church, Bristol, and at 7½ o'clock, P.M., in the same church, *five* were confirmed.

May 27th, the Bishop preached in St. Peter's Church, Johnston.

June, 2nd, the Bishop confirmed *three* persons in St. Philip's Church, Crompton, and on the 3rd preached in the chapel at Phenix.

June 4th, in St. Luke's Church, East Greenwich, at 5 o'clock, P. M., after a catechetical exercise, conducted by the Rector, the Bishop addressed the children of the parish, and at 7½ o'cloch, P.M. confirmed *five* persons in said Church.

Jnne, 8th, Whitsunday, at a special confirmation held in Grace Church, Providence, *four* persons received that Holy rite; making, with those previously reported, *twenty-nine* confirmed in this parish during the conventional year.

June 9th, Monday in Whitsun-week, at 3½ o'clock, *seven* persons were confirmed in St. Stephen's Church, Providence; and at 8 o'clock, P.M., the same day, the rite was administered to *four* persons in the Church of Centredale.

On each the above-named occasions of confirmation, a sermon and address were delivered by the Bishop.

The whole number confirmed in this Diocese since the last Convention is *one hundred and forty-eight.*—*Witness.*

Convention.—The sixty-first Annual Convention of the Diocese of Rhode Island commenced its session in Grace Church, Providence, on Tuesday morning, June 10th. Morning prayer was read by Rev. Samuel Penny, assisted by Rev. Henry Waterman. The Ante-Communion service was read by Rev. Dr. Crocker. The Sermon before the Convention was preached by Rev. D. R. Brewer, from 2 Tim. i. 7. "A sound mind." We cannot speak in too high terms of this Sermon, so admirably adapted to the present times, and we can but hope it will be given to the public as soon as possible.

The Holy Communion was administered by the Right Rev. Bishop, assisted by Rev. Dr. Crocker and Rev. S. Penny.

Divine Service being ended, the Convention was called to order by the Bishop.

Afternoon Session.—The Convention met pursuant to adjournment.

The Committee on the reception of new parishes, presented their report, and recommended the admission of St. Thomas' Church, Greeneville, which report was accepted, and St. Thomas' Church, was accordingly received into union with the Convention.

The Bishop then read his annual address, from which we glean the following items. The Church the past year has been blessed by the great Head of the Church. In all the parishes in this city, the Lenten services were strictly held and unusually well attended, and one consequence had already shown itself in the increased number of Candidates for Confirmation. During the last year, the Bishop has confirmed 148 persons, of whom, 3 were confirmed in Emmanuel Church, Mannville, 28 in Grace Church, Providence, 19 in St. James' Church, Woonsocket, 5 in St. Paul's Church, North Providence, 3 in Christ Church, Lonsdale, 16 in St. John's Church, Providence, 4 in St. Paul's Church, Wickford, 1 in Church of the Ascension, Wakefield, 10 in Christ Church, Westerly, 6 in St. Thomas' Church, Greenville, 4 in St. Mary's Church, Portsmouth, 11 in Trinity Church, Newport, 5 in St. Michael's Church, Bristol, 14 in St. Mark's Church, Warren, 3 in St. Philip's Church, Crompton Mills, 5 in St. Luke's Church, East Greenwich, 7 in St. Stephen's Church, Providence, and 4 at the Missionary Station, Centredale.

The general missionary agency, so strongly recommended by the Bishop last year, has so far, worked admirably, the general missionary, the Rev. J. H. Eames, having already three promising fields of labor, at each of which he has an efficient Sunday School, a large Bible class, and regular service, and a sermon every Sunday. These three stations are Centredale, Greeneville and Valley Falls. At Greeneville, there has been laid the corner-stone of a new Church which is to be of stone, at an estimated cost of $4,200, sixteen hundred of which have been subscribed by the people there, one thousand more the Bishop is to give from the legacy of the Hon. Samuel J. Larned, and for the remainder, we must depend on the charitable contributions of those who wish the extension of our Church. The site for the Church has been presented by one, who for many years has been a liberal donor to the Church in this Diocese.

J. H. Gilliat has, at his own request, ceased to be a candidate for the Diaconate under the new canon. Frank W. Anthony, Edward L. Drown, William H. Mills, and Edward P. Gray are candidates for Holy Orders in this Diocese. Rev. Francis Peck has resigned the rectorship of St. Andrew's Church, in this city, and removed to Brooklyn, New York, and Rev. W. S. Bartlett of the Diocese of Massachusetts, has taken his place. Rev. J. H. Eames has resigned the Rectorship of St. Stephen's Church, Providence, and become the General Missionary of the Diocese, and Rev. Henry Waterman has taken his place. Rev. J. W. Cooke has resigned the Rectorship of St. Michael's Church, Bristol, and become Secretary and General Agent for the Committee for Foreign Missions. As yet, St. Michael's is unsupplied with a Rector. Rev. W. S. Child has resigned the Rectorship of St. Peter's Church, Rockville, Rev. G. W. Hathaway that of St. Mark's, Warren, and Rev. E. F. Watson, that of Christ Church, Lonsdale. Rev. E. W. Stokes has become disconnected with the Missions of our Church, and is now Rector of a Church recently started at Monrovia, Africa. Rev. D. C. Millett has been received into this Diocese from Western New York, and Rev. F. J. Warner from Pennsylvania.

The Bishop spoke at large of the late assumption of the papacy in England, and of a letter which he had received in relation to observing the third Jubilee of the Society for Propagating the Gospel in Foreign Parts, which last is to be observed in this Diocese the first Sunday after Trinity, and an offering to be made for Diocesan Missions.

It was moved and seconded that a committee be appointed to take into consideration that part of the Bishop's address which related to his correspondence with England on the subject above mentioned. Rev. Dr. Crocker, Rev. D. R. Brewer, and Mr. Edward Walcott, were that committee.

The Committee on Funds belonging to Rhode Island, at the dissolution of the Eastern Diocese, presented their report through the Hon. Thomas Burgess, which report was accepted, and the thanks of the Convention presented to Judge Burgess, for his diligence in bringing this business to a close.

Rev. Benjamin Watson was declared to be unanimously re-elected Secretary.

Wednesday Morning,
Feast of St. Barnabas the Apostle.

Morning prayer was read by Rev. T. H. Vail, assisted by Rev. G. W. Hathaway. The roll of clerical and lay deputies being called, the Convention proceeded to business.

The Secretary read the minutes of yesterday's session.

Resolved, That the Treasurer of the Convention be empowered to receive the sum of $226,66 from the heirs of Elisha Watson, Esq., in full pay for lands formerly belonging to the Eastern Diocese, and afterwards set off to Rhode Island.

On motion, that the Treasurer receive the sum of $150, the portion of funds set off for Rhode Island, at the dissolution of the Eastern Diocese.

Moved and seconded that the Standing Committee of the past year be re-elected for the present year. They are Rev. Dr. Crocker, Rev. Messrs. Taft, Vail, Hathaway, and Messrs. Thomas Burgess, Resolved Waterman, G. S. Wardwell, Edward Walcott.

Trustees to General Theological Seminary.—Rev. Dr. Crocker, Rev. B. Watson, Rev. J.W. Cooke, and Alexander Duncan, Esq.

The hour having arrived for special business appointed yesterday for 11 o'clock, the Committee on changes in constitution and canons presented their report, which was received, and the proposed changes adopted.

Resolved, That the seal of the Convention be the arms of the State, with a cross surmounting the anchor, and having the words, 'For Christ and the Church,' and that the Treasurer be authorized to procure such a seal, and pay for it from the funds of the Convention.

Resolved, That the Trustees of the Diocese be empowered to take charge of the lands recently come into the possession of Rhode Island, from the late Eastern Diocese, and to sell them if they see fit.

The minutes of the Convention were then read.

After the singing of the 107th Psalm, and some appropriate collects and the benediction by the Bishop, the Convention adjourned.—*Ibid.*

Connecticut.—*Consecration.*—St. Paul's Chapel, Waterville, was consecrated by Bishop Brownell, June 9th, 1851. There were present about 30 of the Clergy, in gowns and bands.

The Request for Consecration was read by the Rev. J. L. Clark, Rector of St. John's, Waterbury. Prayers were read by Rev. T. T. Guion, of St. James', Birmingham, and Rev. N. E. Cornwall, of Trinity Church, Southport. The Sentence of Consecration by Rev. Dr. Coit, of Trinity College. Rev. Dr. Holcomb assisted in the Ante-Communion.

The Sermon was by Rev. T. M. Clark, of Christ Church, Hartford, from 2 Cor v., part of 18th verse, "And hath given to us the ministry of reconciliation."

This Chapel has been erected at the expense of the Parish of St. John's, Waterbury. It was built by Mr. Hotchkiss of Birmingham, and seats about 260 persons.

The services are supplied by the Ministers of St. John's.—*Ibid.*

Connecticut.—*Convention*—The Convention of the Diocese of Connecticut met in St. John's Church, Waterbury, on Tuesday. Divine Service was celebrated at 10 1-2 o'clock. Dr. Todd read as far as the Creed; the prayers being offered by Dr. Wheaton. The Ante-Communion was read by the Bishop, Dr. Burhans reading the Epistle. The Sermon was by the Rev. Dr. Coit, from Ezra iii. 13. The Communion Service was by Dr. Burhans, the Bishop pronouncing the Absolution. In the administration, the Bishop was assisted by Drs. Burhans, Wheaton and Todd, and by the Rev. Messrs. Baldwin and Clark. The Post-Communion, by the Rev. J. L. Clark.

Afternoon Session.—The Committee reported a list of Lay Delegates entitled to seats. The Rev. Mr. Willey was chosen Secretary. The Rev. Dr. Coit read the Bishop's Address.

The Archbishop of Canterbury having proposed a *Jubilee,* to be celebrated by all the Churches in communion with the Church of England, and the Bishop in his Address commended the matter to the attention of the Convention, the Rev. Dr. Coit, after reading the Archbishop's letter, moved that a committee of *five* be appointed to prepare an Address to the Archbishop, to be transmitted in the name of the Convention. The Bishop, Dr. Coit and the Rev. Mr. Pitkin, and Chief Justice Church and Mr. Ferguson were appointed on this Committee. The Bishop having in his Address brought the matter of an Assistant Bishop to the attention of the Convention, on motion of Dr. Mead, a committee, consisting of Dr. Mead, Dr. Holcomb, the Rev. Messrs. Hallam and Clark, and Hon. S. P. Beers, J. M. L. Scovill Esq., and Hon. S. H. Huntington, were appointed to take this subject into consideration, and report to the Convention at its opening for business to-morrow morning. The Convention adjourned, to meet at 6 o'clock to-morrow morning for Prayers, and at 8 for business.

Wednesday, 6 o'clock A. M., being St. Barnabas' Day.—The Convention met for Morning Prayers. The Rev. Mr. Flagg read as far as the Creed, the Rev. Mr. Emery officiating in the Prayers and Litany.—The Ante-Communion Service was read by the Rev. Dr. Burhans.

Business Session, at 8 o'clock.—After the calling of the roll and the reading of the minutes, the Committee on unfinished business made their report. The Committee on Canons reported an amendment to the 14th Article of the Constitution in relation to the appointment of Delegates to the General Convention.

The Committee on that part of the Bishop's Address relating to the election of an Assistant Bishop, made a report concurring in the suggestion of our venerable Diocesan, and at the same time offering a resolution that the Convention proceed at the hour of — to elect an Assistant Bishop of the Diocese. The blank was subsequently filled by inserting the hour of 10 o'clock. A resolution offered by the Rev. Mr. Bronson to adjourn the Convention to meet at New Haven on the 11th of Sept. in order to comply, as he argued, with an article of the Constitution which requires four weeks' notice and a special Convention in case of a vacancy in the Episcopate, was laid on the table.

At the suggestion of the Bishop, a short space was spent by the whole Convention in silent prayer. The Lay Delegates then retired to the Chapel in the rear, Dr. Mead and the Rev. J. L. Clark, were appointed tellers for the Clerical vote. The Secretary called the names of the Clergy in Alphabetical order, each at the call of his name going to the Tellers' table and depositing his vote.

The Tellers after counting the votes declared the following result, viz:

Whole number of Clergy entitled to vote,	97
Present,	88
Absent,	9
For Rev. Dr. Williams,	73
" " " Coit,	9
" " " Mead,	1
" " " A. H. Vinton,	1
" " " W. Croswell,	1
" " " R. A. Hallam,	1
" " " T. M. Clark,	1
" " " A. Jackson,	1

Whereupon the Rev. Dr. Williams, was declared to be elected by the Clerical vote. The Secretary was now directed to communicate this result to the Laity, who immediately concurred in it by the following vote, viz:

Concurring,	87
Non Concurring,	14

Which being announced in the House of Clerical Members, the Rev. John Williams D. D. was declared duly elected to the office of Assistant Bishop of the Diocese of Connecticut.

On motion of the Rev. Dr. Mead, the Clergy and Laity proceeded to sign the testimonial of the Assistant Bishop elect, as required by the Canon.

Dr. Mead moved that a committee of three Clergymen and two Laymen be appointed to wait on the Rev. Dr. Williams and inform him of his election. The Rev. Messrs. Pitkin, Goodin and T. M. Clark, and Samuel Russell, Esq., and the Hon. S. H. Huntington, were subsequently appointed on this Committee.

After some other business the Convention adjourned in the afternoon, *sine die.*—*Calender abridged.*

Virginia.—*Episcopal Acts.*—Bishop Meade has, since the Convention, held a visitation in Charles City, confirming in the church in that county seven persons. He has also confirmed the same number in Old Church, Hanover county, and visited Aquinton Church, in King William county. We learn that he was about proceeding on the 7th instant to consecrate a new church at Tappahannock.—*Southern Churchman.*

For the Churchman.

Wisconsin.—On Ascension-day, May 29th, the Rev. A. D. Cole, of Nashotah, (in absence of the Bishop from the Diocese of Wisconsin) laid the corner-stone of the Church of the Holy Communion, Bloomfield, Walworth Co., Wisconsin. After evening prayer, which was held at a private house, a procession was formed, headed by the officiating priest, followed by the Wardens and Vestry of this and an adjoining parish, a choir of chanters, the Sunday School children with a banner, and the congregation generally. On entering the church-yard gate, the usual psalm was read responsively. In the cavity of the stone were placed the Holy Bible, Book of Common Prayer, Churchman and other papers of the day, Church Almanac for 1851, a copper plate on which was engraved the name of the church, date, &c., and a few small coins of the United States. Laudate Nomen was chanted, after which an admirable address followed by the Rev. Mr. Cole, the whole interesting ceremony concluding with the Gloria in Excelsis, and the Benediction. It was a day that rejoiced the hearts of a "little flock" in the wilderness, and may all good Christians bid "God speed" the work in which they are engaged.

Indiana.—The Annual Convention of this Diocese was held in Christ Church, Madison, on the 5th and 6th days of June instant. We have received the *Madison Daily Tribune,* giving an account of the proceedings, and shall give an abridgment next week.

From the Banner of the Cross.

North Carolina.—The last week in May will long be remembered for its eventful issues in the Diocese of North Carolina. The Convention had hardly assembled in St. John's Church, Fayetteville, on the 28th, when the news flew over the town that the Rev. Jarvis B. Buxton, the venerated Rector of the parish for the term of twenty years, had been that very morning attacked with a sudden and dangerous illness. But the day before he had been about exchanging congratulations of friendship with his brethren, the Clergy. On Friday morning, (the 30th) at half-past 8 o'clock, he breathed his last, and fell asleep in Jesus. His funeral was solemnly celebrated by the Convention, on the Saturday following, amid an immense concourse of people. His remains were deposited in the church-yard, within the shadow of the church he loved and served so well. Appropriate resolutions have been passed by the vestry, (who have determined to erect a Mural tablet within the church to his memory,) by the Convention, and by the Clergy, assembled separately, all of which will appear in the papers, and on the Journal.

This providential event produced a most solemnizing effect upon the deliberations of the Convention. It was felt that God indeed was in the midst of us, and we looked forward with intense anticipation to the result which a gracious God might have in store for us by his chastening visitation.

Monday, the 2d of June, the triumph of grace and Providence was complete. A resolution which had been offered by the Hon. Geo. E. Badger, was withdrawn by leave, and at his instance, so much only of the report of the Investigating Committee which concerned some points of the Bishop's teaching, was ordered to be printed in connection with a communication received from the Bishop, in which he frankly and unreservedly acknowledged that from a favorite project, once entertained, of uniting the Anglican, American, Roman and Greek Churches in one communion, and from the deranged state of his bodily health, influencing his judgment, he had been induced to make concessions, and to enter upon a course which he now deeply regretted. But we wish only to refer to this most important paper, which will attract the notice of the Church at large when published in the Journals. On Monday afternoon, the Bishop attended to dissolve the Convention, and made a brief, but soul-touching address; he thanked his Convention for giving him a check, as he believed, under the Spirit of God—vindicated their motives from the first—and however, somewhat rudely he might have felt at times that he had been assaulted, yet he was convinced that those who had opposed him, were honest, sincere, and faithful men, true to the Church, and only asked that the boon of sincerity in his course should be awarded to himself. Hereafter the Church might rely upon his increased devotion to her service—he also stated that he had long been desirous of a suitable opportunity of making this avowal.

Long before the Bishop had closed, the Convention was dissolved in tears. At the close, those who had manifested most opposition, went forward and took him by the hand, in sobs and tears; they were followed by the whole convention, and the shaking of hands of charity and brotherly love, told us, that we were once more a band of brothers, united under one banner, and to strive with one heart for the prosperity of Zion. The Bishop was completely overcome at this manifestation. In the evening of the same day he preached to a crowded church.

The present writer has deemed it necessary thus briefly to send you notice of the late Convention of North Carolina. But there is a general understanding among the clergy and laity to respond only, when asked about our past difficulties, "All is settled. Now go to work, and strike for God and his Church."

Fifteen hundred copies of the Journal were ordered to be printed.

The Convention meet again in Fayetteville, the third week in May, 1852. N. C.

☞ Our Book Notices are unavoidably deferred.

To Correspondents.

"Fidelis," and "W." in our next. "A" is received. "F. E's" favor shall also be inserted. We could not possibly print it this week.

CLERICAL CHANGES.

The Rev. C. B. Wyatt's Post Office address is, Glasco, Ulster County, New York.

Married.

On Tuesday, June 17, at the Church of the Annunciation, by the Rev. Dr. Seabury, the Rev. William Ord Lamson, Rector of St. John's Church, Stockport, to Julia W., eldest daughter of Robert Spycer, Esq., all of this city.

Died.

Died at Sag Harbor, Long Island, on Saturday, May 31, Mrs. Sarah Foot, wife of the Reverend Geo. C. Foot, Rector of Christ Church. Sudden, strikingly sudden, and almost to the last moment unlooked for, by those around her, was the summons which called her to her rest: but, blessed be God, the Christian soul to whom it came, it found not unprepared. That summons, the true nature of which she herself alone, was at first permitted to understand, she was amidst pain and suffering, graciously enabled to hail as the messenger of peace and joyful rest; under the sustaining influence of that only true support, which, in days of health, had happily been no stranger to her bosom, "a hope full of immortality." The shock which a stroke so unexpected imparted to the minds of survivors, was not confined to those who were connected with the lamented dead, in those near and endearing relations, which through life she had so dutifully and affectionately sustained. Deep and general was the sensation, which immediately, upon the startling and melancholy announcement, pervaded all classes of the community, amid which she had recently too briefly dwelt. All without distinction of religious denomination hastened to express their sympathy. But doubtless, in that portion of the community, over which the chief mourner so affectionately presides, has the blow been felt with a peculiar intensity. Of the real state of their feelings, strong and impossible to be mistaken was the indication afforded, when on the Sunday succeeding the funeral, the people were addressed by their bereaved and beloved Pastor. The writer of the present notice speaks, he is persuaded, the warm prayer of all their hearts, that their Spiritual Guide may now experience the full benefit of those consolations, which he has so feelingly imparted to them in their hour of affliction; and may be enabled to say in the word of his own beautiful Text, "The Lord is my Shepherd, therefore can I lack nothing."

Obituary.—At a meeting of the Wardens and Vestrymen of St. Peters' Church, Ashtabula, on the 6th day of June, in the year of our Lord and Saviour 1851, the Junior Warden, in absence of the Rector, presiding, the subject of the recent bereavement of the Congregation, in the removal from this world, of the soul of their late Assistant Minister, the Rev. George F. Richards, was under consideration, and the following resolutions were unanimously adopted:

Resolved, That while bowing with submission to this dispensation of an All-Wise Providence, and mourning for the loss which the Church, in common with the relatives and personal friends of the deceased have sustained, we rejoice that in view of the life and character of our late friend and Assistant Pastor, we have good grounds for Christian hope and consolation.

Resolved, That we cherish the memory of the deceased, for his ripe scholarship in all branches of learning connected with his Holy calling, for sound and thorough attainments, with boldness in the fear of God, as a Preacher of Truth and Righteousness; for his modest and unassuming deportment, in his intercourse with men; and especially, that in his last sickness and final trial of Faith, in this world, he was enabled by the Grace of God, to endure great and severe bodily suffering, with patience, meekness, and resignation, ending a life of unusual simplicity, and unostentatious piety, with a happy departure; and more especially do we cherish the memory of his public ministrations, as clearly indicating a steady, quiet and successful resistance to the proneness of our nature, for arrogant speculations of man, in things pertaining to God, and the eternal destinies of our fellow beings, and for his strict adherance to the great outlines of truth and order, embodied in Holy Scripture, marked out by the First Apostles and Teachers of the Church, and guarded by it, authoritatively, in all ages since.

Resolved, That we deeply and affectionately sympathise with the relatives of the deceased in their affliction, and that they be furnished with a copy of these proceedings.

Resolved, That these proceedings be entered on the Parish Records; and a copy be furnished to each of our Village Papers for publication.

STEPHEN B. WELLS, J. Warden.
Attest: Albert Strong, Secretary.

Notices.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. DeLancey, of Western New York, to perform Episcopal Services, in the following Churches, during the ensuing Summer and Fall, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard for the preceding and subsequent engagement of the Bishop. Half-past 10 o'clock, A.M., and 4 o'clock, P.M., until September, and then 3 o'clock, P.M., are suggested, unless other hours should be more convenient. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJ. I. HAIGHT, Secretary.

New York, May 15, 1851.

June.

1st Sunday aft Trinity, June 22. A. M. Morrisania Village Ordin'n
P. M. All Angels', New York.
Monday, " 23. P. M. St. Simon's, " "
Nativity of St. John Baptist, Tuesday, June 24. } P. M. Governor's Island.
Saturday, June 28. A. M. Scarsdale, Consecration.
Feast of St Peter, the Apostle, 2d Sunday aft Trinity, June 29 } A. M. Grace Brooklyn, Gen Ord'n
P. M. St Mary's, Brooklyn.
Monday, June 30. A. M. West Point.

July.

Tuesday, July 1, P. M. Oyster Bay.
Thursday, " 3, A. M. New Brighton, Consecrat'n
3d Sunday aftr Trinity, " 6, A. M. Sag Harbor,

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

The Annual Meeting of the Association will be held on the festival of St. John Baptist, 24th inst., in St. Clement's Church, in this city, at 7 o'clock, P.M. Evening Prayer at 8 o'clock, to be followed by the Annual Sermon.

June 7-3t By order A. Bloomer Hart, Rec. Sec.

☞ The Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St John's Chapel, in the city of New York, on Wednesday, the 25th day of June next, at 6 o'clock, P.M.

June 7-3t Jon. M. Wainwright, Sec. pro. tem.

☞ The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Wednesday, the 25th day June next, at 5 o'clock, P.M.

BOARD OF MISSIONS.

The Annual Meeting of the Board of Missions will be held on Tuesday, 24th June, at 10 A.M., in St. Bartholomew's Church. The Sermon before the Board, will be preached on the evening of that day, by the Rev. M.A. D. W. Home, D.D., Philadelphia, in the Church of the Ascension. Service to commence at 8 o'clock.

The Missionary meeting will be held on Wednesday evening, in the Church of the Ascension, to commence at 8 o'clock. Several addresses may be expected.

Collections will be made on these occasions, for the Domestic and Foreign Missionary Committees.

EMMANUEL CHURCH,
Corner of Thompson and Prince Streets,
REV. A. S. LEONARD, RECTOR:

On Sunday evening next, the 22d inst., a sermon will be preached in Emmanuel Church, and a collection made in aid of the Funds of the Protestant Episcopal Tract Society, on which occasion the kind liberality of the friends of that Institution is most respectfully solicited to enable it to comply with the continually increasing calls from our extensive country for the gratuitous distribution of its valuable Tracts on the Doctrines and principles of our Church.

☞ Notice is hereby given, that "a public examination of the Students of the General Theological Seminary," will be held in the long room and the basement rooms below, on Moday, Tuesday, and Wednesday, the 23d, 24th and 25th instant, to commence at 10 A.M.

By order of the Trustees.
June 17. Samuel H. Turner, Dean of the Faculty.

☞ The Rev. James W. Cooke, Secretary and General Agent of the Committee on Foreign Missions, will preach in the Church of the Epiphany, 130 Stanton st., on Sunday evening, June 22. Service to commence at 7½ o'clock.

☞ The Annual Meeting of the "Protestant Episcopal Historical Society," will be held on the evening of Wednesday, the 25th instant, at the Stuyvesant Institute, Broadway, at 8 o'clock.

The Annual Report will be submitted, and an appropriate Address will be delivered by the Right Rev. Bishop Hopkins, of Vermont.

The Clergy and Laity are respectfully invited to attend.

By order of the Executive Committee.
June 20. B. Franklin, Sec'y.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since May 27, viz:

Christ ch, Norwich, Ct, 25; St Johns, West Baton Rouge, La, 10; offgs, Christ ch, Macon, Ga, for Or, 19 50; thro J B Dow, Mass, Christ ch, Cambridge, Mass, 44; Grace, Medford, 11; St James, Roxbury, 7 90, St Marys, Newton Lower Falls, 10; St Peters, Salem, 48; St Pauls, Newburyport, 13—133 90, (and 50 from two ladies of Grace ch, Boston, for Bp of Ill;) Christ, New Brighton, SI, for Or, $33 32; Christ, Pottstown, Pa, 15; St Peters, Buckingham Co, Tillotson, Va, 10; Mrs Davis, per Rev R K Mead, 2 50; from the Treas of the Diocese of Delaware, Georgetown, St Pauls, 7 50; Middletown, St Annas, 5 66; Delaware city, Christ ch, 3 34; Seaford, St Lukes, 4; Laurel, St Philips, 2 50; Little Hill, St Johns, 4; Millsboro', St Marks, 1 25; Lamb's School House, 1 25; Lewes, St Peters, 1 66; Indian Run, St Georges, 3 44; Long Neck, Chapel of the Holy Comforter, 60c; Newark, St Thomas, 10 48; Wilmington, St Andrews, 27 34; Trinity, 27—100; Brooklyn, St Anns, 390 27, (10 for Beloit, Wis, and 100 paid to the Missionary to Oregon;) Christ ch, Belleville, NJ, 17 59; St Pauls, New Haven, Ct, 193, (of which 1 is for Oregon, and 2 for Pass Christian Miss;) St Andrews, Mt Holly, NJ, Fem Miss Soc, 40; W B H, for Dom Miss, 2; Trinity ch, Portland, Ct, 13; St Pauls, Steubenville, Ohio, 28 44; thro C Seymour, Treas W NY, from various parishes and individuals, 530 72, (the balance Trust funds for Rev Mr Kreck's Mission in Minnesota); Christ ch, Pa, Lancaster Co, Va, 11; St Johns Providence, RI, for the Jews, 28 58; St Marks, Warren, R I, 9; St Georges, Milford, Ct, 5; C, for Oregon, 5; a lady of Philipsville, W NY, half 2 50; Trinity, Cornish, NH, 4; thro J K Sass, RA in SC, Edisto Island for Missions in Ga, 10; Washington, Texas, 10; Mo offgs, St Marks, NY, for Oregon, 5; young ladies Bible class, St Lukes, Phila, for Jews, 7 50; Christ ch, Middletown, Ct, Ladies Miss Society, 20; St Johns, Yonkers, NY, 20; St Johns, Portsmouth, NH, Jews, 12; St Johns, Georgetown, DC, 46 5. Total, 1734 37.

THOMAS N. STANFORD, Treas.,
New York, June, 17, 1851. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 10th inst.

Grace ch, Rev T H Taylor, DD, Rector, 120; Grace ch, Brooklyn Heights, Rev F Vinton, DD, 46 8; Ch of the Holy Spirit, Rondout, Rev Wm T Smithett, 4; St Peters, Stone Ridge, ditto, 2; St Marks, Williamsburgh, Rev S M Haskins, 4 56; St Stephens, Terre Haute, Indiana, Rev C P Clarke, 3 36; St Andrews, Bradford, 2 59; Zion, Rome, 3; by C Seymour, Esq, Treas W NY, 5 59; Rev S R Johnson, DD, sub, 2; St Pauls, Troy, Rev R B Van Kleeck, 40.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, June 17, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 10th inst.

St Pauls, Waterloo, by C Seymour, Esq, Trea W NY, 4 12; Church of the Holy Comforter, Rev D V M Johnson, 4 40; St Stephens, Terre Haute, Indiana, Rev C P Clarke, 3; Ch of the Holy Spirit, Rondout, Rev W T Smithett. 1; Rev S R Johnson, DD, sub, 2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, June 17, 1851. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 10th ultimo, the following contributions, viz:

From Trinity, NY, coll at the offer'y, after Sermon by Rev Dr McVickar, on occasion of the commemoration of 3rd Semi-Century Anniversary of "The Society for the Propagation of the Gospel," June 16. A.D, 1851, $3,222 98.

C. N. S. ROWLAND, Treasurer,
June 17, 1851. 55 Water street.

P. E. CHURCH MISSIONARY SOCIETY FOR SEA MEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since 13th May last.

A W Hoffman, ann, 2; I Fryer, ann, 5; Rev J M Wainwright, DD, ann, 5; James W Hayward, ann, 5; G N Titus, ann, 2; J Warren, for life membership, 25; W B H, 2. Total, 46.

E. M. DUNCAN, Treasurer.
New York, June 10, 1851. 114 Wall-st.

PURE WINE FOR SACRAMENTAL USE.

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Selected Matter.

(From the Western Luminary.)

The Gorhamite Protest.

We publish in another column, what we presume we are to call the Protest, of certain of the Clergy of the Diocese of Exeter, against the announced intention of the Bishop to hold a Diocesan Synod. Without wishing to say anything that shall be disrespectful, either of the document itself, or of the gentlemen who appear to have signed it, we are bound to take notice of the fact—which is patent, indeed, upon the face of it—that after traversing the Diocese from Powderham in the South, to Barnstable in the North, and from Feniton in the East, to Redruth in the West, it has returned to its authors at Plymouth, with four and forty signatures appended to it, and no more; we cannot say that we ourselves attach so much importance to mere numbers: for forty men, who feel strongly upon any question, have as clear a right to give utterance to their opinions as four thousand; but when we have to deal, as we have here, with men who are endeavoring to bring everything to the test of numbers, and who are putting forward the paucity of the attendance at this or that Ruri-decanal meeting, as a proof that the Bishop's movement is to fail; we have a right at all events, to say to *them*, that forty-four out of eight or nine hundred clergymen, at present ministering in the diocese, is a very small proportion after all. So again, with reference to individual names; we should not, under ordinary circumstances, be disposed to criticise them very closely; but when it is suggested, as it was by Mr. M. Phillips, at Torquay, that the clergy are to be unduly biassed in reference to this synod, because of the patronage which the Bishop has dispensed, and the favors which he has bestowed, during the twenty years that he has presided over this diocese, we have a right to remind the reader, that the first signature attached to this Protest, is that of the Vicar of St. Andrew, Plymouth, and that very many of the names which follow his, are those of gentlemen who are indebted for their present position in the Church, either directly to his nomination, or indirectly to his recommendation. We do not intend to follow Mr. Phillips's example: we do not ask that the inference of undue influence may be drawn; we simply state the fact, with this single word of comment—"Those who live in glass houses should not throw stones."

The same remark recurs to us when we turn to the language of the Protest. The protestors say that they will take no part in the Synod, because they believe that it is "opposed to the spirit and intention," "if it do not contravene the strict letter, of the Laws and Constitutions at present in force, for regulating the action of the Church of England." Supposing them to be right in this conjecture—though the Queen's Attorney General has declared that they are wrong---are they the very persons, of all others, to stand forward to vindicate "the Laws and Constitutions which regulate the action of the Church of England?" Are there no such "Laws and Constitutions at present in force," no rubrics, no canons, no act of uniformity, which they advisedly and systematically disobey? If there are, then their first ground of protest—with however little weight it may tell against *the Bishop's* proceedings—is, to say the very least of it, a very unequivocal condemnation of *their own*.

But the Synod, besides being contrary to "the spirit and intention of the Law," is "altogether unprecedented in the history of the Church." Admitting this to be the fact---although we know that it is not the fact---is this the only instance in which acts have been done in relation to the Church, for which no precedent could be found in Church history? Have these gentlemen ever protested that it was "altogether unprecedented in the history of the Church," as well as contrary to the plainest principles of justice, that the House of Commons—which is a power external to the Church—which, "has long ceased to be an assembly of Churchmen, and is fast becoming impatient of being called exclusively an assembly of christians,"—should take upon itself to legislate upon Church questions? We suspect that they have not; nay, one of them, we know, has very recently invoked the intervention of this very power, in a question of Church *doctrine*, between himself and his diocesan. Have they ever protested, either, that it was "altogether unprecedented in the history of the church,"—that a tribunal, consisting exclusively of laymen, constituted without the concurrence of the church, and not necessarily including a single member of the Church—should have power to determine, in the last resort, questions of doctrine as well as discipline, and, to over-rule, reverse, and absolutely annul, the solemnly pronounced decisions of the Church's own courts? We suspect, again, that they have not; nay, they refer in this very protest, to a decision of such a tribunal, as though it were treason to entertain a doubt of its wisdom, and rebellion to dispute its justice.

We have no need, however, to adopt the *tu quoque* argument, in reasoning with these protestors. As a matter of fact, they have failed to make out their case. The reluctant testimony of the Premier, and of the Attorney General, proves beyond a doubt that Diosesan Synods are *not* "contrary to Law;" the Bishop has already cited some instances, and others, we believe, may be adduced, which show that, although they are unusual, they are not "without precedent."

But they also suggest "disloyalty." They say that the judgment in the Gorham case, was "a judgment delivered by her Majesty," and they insinuate that any declaration against that judgment will be an impugning of "Her Majesty's decision." We will not retort upon them here.—We will not remind them of the time when a judgment was "delivered by her Majesty the Queen, on the recommendation of the Judicial Committee of Privy Council," in the case of the Rev. James Shore; nor will we ask them why it never occurred to them to denounce Mr. Shore as disloyal, for deliberately disregarding that 'decision of her majesty" and continuing to act in open defiance of it; we had rather say, at once, that they make a most unconstitutional use of the name of the sovereign, when they put it forward, as they have done, in the second paragraph of this protest. It is a maxim of the Constitution, as wise as it is well understood, that "the Queen can do no wrong"—that she is not to be personally identified with, nor made personally responsible for, acts done in her name, by any recognised authority. The attempt to contravene this maxim, not only places the sovereign in a most invidious and difficult position, but is dangerous to public liberty, and perilous to the stability of the throne. Consider, for a moment, where it would lead us. This "judgment" is, *in form*, the judgment of the Queen, upon the recommendation of the Judicial Committee; every act of Parliament is, *in form*, a decree made by her Majesty, "by and with the advice and consent of the Lords Spiritual and Temporal, and of the Commons in Parliament assembled." If the position against which we are contending were a sound one, every man who protested against an obnoxious statute, or became a party to a movement made for its repeal, would be open to the charge of opposing the will of the sovereign. The constitutional way of dealing with the question is, to treat the act as the act of the legislature which passes it, and the judgment, as the judgment of the Court which pronounces it; and to consider that the sovereign, as indeed the fact is, has been in no way personally concerned in it.

It may happen—we are not sure that it has not already happened—in the course of the agitation which is distracting the Wesleyan body—that an authoritative decision may be pronounced, by some court of law or equity, which may have the effect of thrusting upon that society, and of giving possession of some or other of its chapels, to persons who, in the judgment of the Conference, have deliberately broken its rules, and forfeited their claim to membership; and, if this should happen, does anybody doubt, that the Wesleyan Conference would protest; or that it would think the occasion a fit one, for making a declaration of adherence to the doctrine and discipline of its communion, as set forth in its recognised standards, and in its fundamental rules? Nobody would question its right, and, if Wesleyans may do this without hinderance, why may not the Church? Why may not the Clergy of the Church of England avail themselves of every lawful means—and it is admitted that this synod is a lawful means---of declaring their adherence to that Creed, and to those Articles and Formularies, which they believe to have been impugned, and which they are bound by the most solemn vows to teach and to maintain.

With respect to the other topics which will be brought under the consideration of the Synod---and which will be found set forth in an official paper, appended to this article---we believe that even the protestors will admit that the Bishop, in selecting them, has exercised a sound discretion. They relate almost exclusively to matters of a practical character, with respect to which, it concerns the peace and well being of the Church, and the efficiency and usefulness of the clergy, that there should be uniformity of practice, and unity of action. We can anticipate no "evil," no "danger," no "disruption, of the Church," from a conference between the Bishop, and the elected representatives of his clergy, upon such questions as these. On the contrary we hope that much good may result, if they be dealt with, as we feel assured they will, by men of ability and discretion, approaching them in a spirit of earnestness, and piety, and moderation.

From the Boston Daily Evening Traveller.—May, 1851.

Essay

ON THE HISTORY AND PROGRESS OF GEOGRAPHICAL DISCOVERY.

BY REV. DR. ROSWELL PARK.

(*Continued.*)

In this notable period of Portuguese and Spanish discoveries, the French had taken no part.—But in the year 1524, king Francis I. of France sent John Verrazano, a native of Florence, on a voyage of discovery; in which he sailed along what is now the eastern coast of the United States, and examined Florida with considerable accuracy; but his labors had been mainly anticipated by the English under Cabot. In 1534, James Cartier, under a commission from the king of France, visited Newfoundland, and discovered the Gulf of St. Lawrence. In the following year he sailed up the St. Lawrence River, as far as Montreal; and on this discovery the French based their claim to Canada. In 1541, Ferdinand de Soto, a Spaniard from Cuba, first discovered the Mississippi River; and hence the Spanish might have claimed it; but they neglected to secure it by colonization, and it fell into the hands of the French. In the year 1608, Samuel de Champlain settled Quebec; and about the same time he discovered the lake which bears his name. (Ed. Enc. V. 226.) In 1673, Joseph Marquette a Jesuit Missionary, penetrated from Lake Michigan across to the Mississippi River, and down the same as far as the mouth of the Arkansas, (Enc. Am. VIII. 296, and in 1680, Father Hennepin, another missionary, descended the Mississippi to its mouth, ascended it to the Falls of St. Anthony, and named the country Louisiana, in honor of Louis XIV., his king. Thus it was, that Louisiana was settled by the French, and held by them until its session to the U. S. in 1803. (Enc. Am. VIII. 122.)

A few words should here be added on the Spanish conquests in America; because these were the means of its becoming more extensively known to Europeans. In the year 1518, Fernando Cortez, a Spanish adventurer, sent by the governor of Cuba, with 10 vessels, 600 men, 18 horses, and a few cannon, landed on the coast of Mexico; and so astonished the natives, especially by the novel sight of men on horseback, that almost without resistance he entered the city of Mexico, Nov. 18, 1519; the emperor Montezuma at first submitting to him, as taking him for a god, and the child of the sun. (Enc. Am. III. 560.) Of the insurrections and wars which followed, this is not the place to speak; suffice it to say, that Cortez fell into neglect, and died in 1554. Peru became known to the Spaniards in 1524; and in the following year, Francisco Pizarro, accompanied by Diego Almagro, sailed from Panama, with a view to its conquest. After some difficulty they arrived in Peru; and found the country involved in a civil war, in which Pizarro at first took part with Atahualpa or Atabalipa, the Inca; but afterwards treacherously seized and put him to death, in Cusco, his ancient capital. Pizarro, after this, founded the city of Lima in 1535; but quarrelling with Almagro, he took him prisoner and caused him to be executed; whereupon the son of Almagro formed a conspiracy, and assassinated Pizarro, June 26, 1541. Thus do bloody deeds meet with bloody rewards. (Enc. Am. X. 162. We may add that in the year 1580, Francisco Orellana sailed down the river Amazon, from Peru to the mouth of that river, which Pinzon had discovered before, and to which he had given the name of Maranon. (Brooks' Gaz. loc.)

Let us now return to the progress of discovery in the broad Pacific Ocean; where a beginning had already been made by Magellan, as already related. Stimulated by his success, the Spanish monarch sent out a squadron of seven vessels, under the command of Loyasa, assisted by Sebastian del Cano, who had commanded in the former expedition after the death of Magellan. Loyasa sailed from Corunna, in 1525, on a voyage around the world, and followed Magellan's track through the Straits which bear his name: but several vessels were lost before they entered the Pacific Ocean, and both Loyasa and Del Cano died before that ocean was crossed. Salazar then took command, and in 1526, on his way to the Ladrones, discovered a small island which he named St. Bartholomew. This was all that the expedition discovered: and it ended disastrously at the Spice Islands; not a single vessel of those which composed it ever returning to Europe.—(Circumnavigations.) Meanwhile, in the year 1526, Papua or New Guinea was discovered by Menezes, on his passage from Malacca to the Spice Islands, of which he had been appointed Governor by the Court of Portugal; and Diego da Rocha is said to have discovered the island of Sequeira, believed to have been the same which are now called the Pelew Islands.

The next remarkable expedition was that of Alvaro de Saavedra, fitted out by Cortez, after his conquest of Mexico. Saavedra sailed from the western coast of Mexico, then called New Spain, across the Pacific Ocean, to the Ladrones and Moluccas; discovering the islands which he named Los Reyes, or The Kings, supposed to be what are now called the Egoy Islands, on his way. Endeavoring to return to Mexico, he also fell in with Papua or New Guinea, in the year 1528. Baffled by the trade winds, in his attempt to recross the Pacific, Saavedra died without reaching Mexico again; and the survivors of his crew returned westward to Europe, by way of the Cape of Good Hope. Thus, some of the men who had sailed with Loyasa and Saavedra were enabled to circumnavigate the globe; although no one vessel performed the whole voyage. Another expedition was sent across the Pacific from Mexico in the year 1542, under Villalobos; who discovered a small group which he called Coral Islands; and it was he who gave the name of Philippine Islands to what Magellan had called the Archipelago of St. Lazarus. Villabolos died in disgrace at Amboyna. A third expedition was sent from Mexico across the Pacific, in 1564, under the command of Legaspi, accompanied by the monk Urdaneta. They discovered a group of islands which they called Las Hermanas, or the Sisters, supposed to be the same as the Pescadores; and they established a colony in the Philippine Islands. Their ship was the first that succeeded in returning eastward to Mexico; avoiding the trade winds by taking a more northern route, afterwards called Urdaneta's passage. In 1563, Juan Fernandez, on a voyage from Peru to Chili, discovered the island which bears his name; immortalized since by Defoe, in his romance of Robinson Crusoe. In 1567, an expedition was fitted out from Peru, under the command of Mendana, which discovered the large group, east of New Guinea, called the Solomon Islands, or Solomon's Archipelago, from the notion they had once been visited by the ships of Solomon. Mendana returned to Peru in the following year. (Circumnavigations.)

Thus far the Spaniards alone were masters of the Pacific Ocean; and all their expeditions, save those of Magellan and Loyasa, which crossed that ocean, appear to have sailed from the western coast of America. It was not until the year 1575, that the first Englishman appeared on the Great South Sea. In that year, John Oxenham, a native of Plymouth, crossed the Isthmus of Darien, with a party of men; built a small vessel on the Pacific coast, and sailed to the Pearl Islands; where he captured two Spanish ships, and then returned to the Isthmus; but was slain in his attempt to recross it, England being then at war with Spain. More than 50 years had now elapsed since the first and only voyage had been made around the world; begun by Magellan and completed by Del Cano. The second voyage around the world was made by the English, under the command of Sir Francis Drake; who sailed from Plymouth with 5 vessels of war, Dec. 13, 1577; and, being driven southward after passing through the straits, discovered Cape Horn on his way to the Pacific. He then cruised along the coast of Chili, Peru, and Mexico, capturing the vessels of the Spaniards, and plundering their towns; and coasted as far northward as California and Oregon, to which last he gave the name of New Albion. He then crossed the Pacific to the Philippine Islands, and Java; and returned to England by way of the Cape of Good Hope, after an absence of two years and ten months. He was the first commander who lived to complete the voyage around the world; for which he was knighted by Queen Elizabeth, when she dined on board his vessel. The third circumnavigation was performed by Sir Thomas Cavendish; who fitted out a vessel at his own expense, and sailed from Plymouth in 1586. He followed the general track of Drake, and returned laden with spoils taken from the Spaniards, after a voyaga of two years and fifty days, the shortest which had yet been made. Cavendish attempted another voyage; but was beaten back by contrary winds, to the Straits of Magellan, and died while returning home. But one of his vessels under Capt. Davis, driven out by adverse winds, discovered what have since been called the Falkland Islands, in 1592. The same islands under the name of Maiden Land were visited in the following year, or 1594, by Sir Richard Hawkins; who attempted to follow the track of Drake and Cavendish, but was captured by the Spaniards, and carried to Panama as a prisoner. This disaster checked for a time the spirit of English enterprise in that direction. The fourth voyage around the world was made by a Dutch expedition, under the command of Oliver Van Noort; who sailed from Goree, in Holland, in 1598, and following nearly the same route as Magellan, returned in 1601, without having made any important discovery. The Dutch expedition of Sibald de Weert, sent out in 1598, a little before Van Noort, proved an entire failure.—(Circumnavigations.)

Meanwhile the Spaniards pursued their career of discovery in the Pacific Ocean. In 1595, Alvaro de Mendana, whom we have already mentioned as the discoverer of the Solomon Archipelago, sailed from Payta, in Peru, and discovered the Marquesas Islands, a part of what is now called Mendana's Archipelago. He discovered several other small islands on the voyage, and attempted a settlement on a larger one which he named Santa Cruz; but Mendana died there, and his ships then sailed to the Philippine Islands. The next expedition of the Spaniards was led by Fernandez de Quiros, who had accompanied Mendana, and was now himself accompanied by Louis de Torres. He sailed from Callao, in 1605, and in 1606, discovered among other small islands, one of which he called Sagitaria, supposed to be the same as Otaheite, to the southeast of the Society Islands. Proceeding westward, he discovered in the same year one of the larger New Hebrides, which he named Terra Australia del Espiritu Santo; and after other minor discoveries, he returned to Mexico. But his companion, Torres, in command of a separate vessel, proceeded onward, and, on his way to the Philippine Islands, he sailed through the strait between New Holland and New Guinea, which from him is still called Torres' Strait.

The genius of discovery seems now for a time to have passed over from the Spanish to the Dutch. In 1614, George Spilbergen, with six ships, began a very successful voyage from Holland, by way of the Straits of Magellan, to the Spice Islands; defeating a Spanish fleet while on the passage. Spilbergen returned to Holland, but not with any of the vessels with which he had first set out. The next remarkable expedition was that of Jacob Leanaire and William Schouten; who sailed from the Texel in Holland in 1615, and passing through the Strait of Leanaire, to which they gave name as its discoverers, they crossed the Pacific Oocean; touching at Cocos and other islands, on their way to the Moluccas, or Spice Islands. On reaching the island of Java, their ship was confiscated by the Dutch East India Company, and Leanaire died on the passage home; but most of the crew returned to Holland in 1617, in other vessels sailing from Java. It was Schouten who gave name to Cape Horn; after the town of Horn in the Netherlands, his birthplace. The northern coast of New Holland, now called Australia, may possibly have been seen by Menezes, the Portuguese discoverer of New Guinea; and was undoubtedly seen by Torres, when he passed through the straits which bear his name. But practically speaking, the honor of discovering this southern continent, belongs to Dirck Hatichs, or Hartigh or Hartog, or Hertog, a Dutch captain, on his voyage from Holland to the East Indies. He first effected a landing there, in the year 1617, in the N. W. part of Australia, which he named Endracht's Land, from the name of his vessel—(Ed. Enc. III. 115, and IX. 606.) After this, the Dutch occasionally visited New Holland; but it was reserved for Abel Jansen Tasman to discover its southern limits, by sailing around it on the south. He set sail in 1642, from Batavia, in the island of Java, and first discovered the island which he called Van Dieman's Land, in honor of his patron, but which is now named after himself, Tasmania. Thence sailing eastward, he discovered New Zealand, and afterwards some of the Friendly Islands, including Tongataboo; and then returned to Batavia in 1643.—From this time forward, the Dutch gave the name of New Holland to the vast region which their countryman had circumnavigated; although the English now call it Australia.

To be continued.

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March 1—tf

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The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

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Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq. Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, DD; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
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Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER: by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I. $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to

DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

REPORT FOR APRIL, of the New York Life Insurance Company, 106 Broadway. This institution during the month of April, 1851, has issued One Hundred and Thirty-nine policies, viz:

To Merchants	43	To Manufacturers	10
Lawyers	7	Mechanics	17
Clerks	12	Agents	3
Farmers	15	Clergymen	5
Ladies	2	Machinists	3
Physicians	3	Public Officers	2
Hotel Keepers	3	Others	14
	85		54
			85
Total for the month,			139
Whole number of policies issued by the Company,			6355
Accumulated capital, January 1st, 1851,			$354,755

A Dividend of Fifty per cent. has been declared for the year ending Jan. 1, 1851. Also, an interest of six per cent. payable cash on all previous dividends.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19—tf

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BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
ly 139 Broadway.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order,

ANDREW MENEELY.
West Froy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

A CLERGYMAN of the Church, who has for the last ten years, been engaged in teaching the languages and mathematics, desires a situation as assistant or associate in some school in the city. References will be given to the leading clergy of the city, and to former patrons. Address "Georgius," Churchman office. May 24-5t$

TO PARENTS AND SCHOOL TEACHERS.

A LADY of high attainments, competent to teach all the branches of English literature, is desirous of a situation as visiting or permanent Governess in a family. She would not object to a situation in a Seminary or school. References of the highest respectability can be furnished. Address Mrs. M. L. M., Care of A. & L., 203 Broadway. June 7—3t$

***ACCUMULATED FUND* $1,082,618 08.**

STATEMENT OF THE

"Mutual Benefit Life Insurance Co.,"

August 11, 1850.

Balance January 1st, 1850			$935,991 90
Deduct for losses then unpaid			40,350 06
			895,644 96
Received for premiums to Aug. 1, 1850		$281,808 20	
" " interest " "		29,581 36	
		311,389 56	
Paid losses, expenses, and for purchased policies	$81,581 75		
Paid on dividends, 1847 and 1818, and interest do	39,834 69	–124,416 44	—186,973 12
Nett accumulated fund,			1,082,618 09
ASSETS.			
Cash on hand		6,941 34	
Bonds and mortgages		375,889 45	
Real estate		16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies		661,043 47	
Loans on scrip		6,015 01	
Paid at agencies, and in course of transmission		12,760 70	
			1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L. LORD, Agent, New York.
Sept 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, 5nd the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, nawely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST., has constantly on hand *Church and Parlor Organs* of Gothic and Grecian designs, of the following descriptions:

No. 1.—A Swell Organ, with 12 Stops and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—A Swell Organ, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops. 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and swo octaves of Pedals, 21 feet 4 inchs high, 14 feet 3 inches wide, 8 feet deep,

A large Grecian Organ in a black walnut case, with stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, Rector.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.

Vice-Presidents:
ISAAC F. COX, 30 South William street.
ISAAC FRYER, 271 Pearl street.

Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.

Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Trustees:

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Counselors:

Rev. W A Mulenburgh, DD	Rev. T H Taylor, DD
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Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

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FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterised the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.